The CHRISTIAN CENTURY

Published Weekly

Our Moral Confusion

By Oswald Garrison Villard

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The Struggle for Youth

An Editorial

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In This Issue

OSWALD GARRISON VILLARD

contributes regularly to The Christian Century, his articles appearing every other week. Mr. Villard's record as a liberal journalist is known to most of our readers, but for those who wish a fascinating account of American journalism in the crusading tradition no better source can be recommended than *Fighting Years,* the autobiography which Mr. Villard published last year.

HUGH STEVENSON TIGNER

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is an American journalist who has recently returned to the United States after spending about a year in Latin America as a reporter for *Time,* the weekly newsmagazine. Miss Spence is at present at Kennett, Missouri.

KENNETH IRVING BROWN

is president of Denison University, Granville, Ohio, and was formerly president of Hiram College in the same state.

Coming

"India, Nemesis of Empire," is the title of a debate-provoking article by Dr. Albert Viton, author of *Great Britain, an Empire in Transition* and many magazine studies of colonial problems. . . . What happens to democracy when politics takes over the public school system? Kermit Eby, executive secretary of the Chicago Teachers Union, answers in "Chicago's Schools—a Warning to the Nation."

The CHRISTIAN CENTURY

July 9, 1941

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Calendar of Coming Events

June 30-July 9. Interpreters' Institute, Silver Bay, N. Y.
June 30-July 11. Annual Town-Country Leadership Summer School, Madison, Wis.
June 30-July 11. Baptist Summer Assembly, Prescott, Ariz.
June 30-Sept. 6. School of Living, Suffern, N. Y.
July 1-9. Conference on the Christian World Mission, Silver Bay, N. Y.
July 3-25. Mexican Seminar.
July 5-12. Baptist Young People's Conference, Camp Sierra, Cal.
July 5-19. Summer Institute for Social Progress, Lake Waban, Mass.
July 6-12. Baptist Adult Conference, Lake Wawasee, Ind.
July 6-26. Institute of Race Relations, Westtown, Pa.
July 7-11. Baltimore Conference. Methodist School of Ministerial Training, Westminster, Md.
July 7-11. North Alabama Methodist Pastors' School, Boaz.
July 7-11, 14-18. Conference for Ministers and Religious Workers, New York city.
July 7-13. Annual Christian Action Week Conference, Winona Lake, Ind.
July 7-13. Baptist Summer Assembly, Lake Minnetonka, Minn.
July 7-15. Missionary Conference, Northfield, Mass.
July 7-17. Maine Methodist School of Ministerial Training, Bangor.
July 8-11. Troy Methodist School of Ministerial Training, Poultney, Vt.
July 8-11. Minnesota Methodist School of Ministerial Training, St. Paul.
July 8-13. International Christian Endeavor Convention, Atlantic City.
July 8-19. Baptist Summer Assembly, Keuka, N. Y.
July 9, 10. Czech-Moravian Brethren Biennial Synod, Ocker, Tex.
July 10, 11. United Christian Advance in Rural America, Madison, Wis.
July 11, 12. Ohio W.C.T.U. Convention, Lakeside.
July 12-18. Interdenominational Summer School of Missions, Mountain Lake Park, Md.
July 12-19. United Presbyterian Conference, Northfield, Mass.
July 13-18. Illinois Disciples Adult Conference, Eureka.
July 13-20. Baptist Adult Conference, Massanetta Springs, Va.
July 13-20. Baptist Senior High Assembly, Lake Tahoe, Cal.
July 13-27. Conference on Religion and Life, Lakeside, O.
July 14, 15. Religious Education Institute, Pittsburgh, Pa.
July 14-19. New Mexico Methodist Leadership Training School, Sacramento Mountain.
July 14-20. Baptist Summer Assembly, Grand Mesa, Col.
July 14-20. United Lutheran Summer School, Lakeside.
July 15-26. Religious Education Conference, Northfield, Mass.
July 16-20. Interdenominational Congress on Christian Education, Mexico City.
July 16-20. World's Sunday School Association, Mexico City.
July 16-Aug. 27. Lisle Fellowship, Denver, Col.
July 18-30. Ashram, Occidental College, Los Angeles; Stanley Jones, leader.
July 19-26. Federated School of Missions, Mt. Hermon, Calif.
July 19-27. Baptist Adult Conference, Northfield, Mass.
July 20-26. Southern Y.M.C.A. Conferences, Blue Ridge, N. C.
July 20-27. West Ohio Youth Institute, Lakeside.
July 21-25. Conference on the Minister at Work, New York city.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

PRESIDENT ROOSEVELT, it is announced, does not intend to invoke the neutrality law in connection with the war between Germany and Russia. By this decision the President has determined to ignore the plain letter of the law, which directs that when he discovers a state of war to exist he shall—the verb is mandatory—proclaim the law in effect and delimit war zones which American shipping is not to enter. It is explained that Mr. Roosevelt is following this course, although it involves another extension of executive power, in order to leave such Pacific ports as Vladivostok available to receive supplies for Russia. This raises the question as to how much American aid is to be given Stalin. Already the government has made tentative promises that *some* aid will be given. But how much? Neither the President nor Mr. Welles has been informative on that point. We believe, however, that if they were to consult public opinion they would find majority support for a policy of giving aid to Russia only after, first, the needs of the American forces have been fully met; second, all commitments to England have been discharged, and third, at least enough help has been given China to make up for any losses which that country has sustained by the cutting off of Russian supplies. This third requirement is especially important. The United States is still giving aid to Japan in the form of very large petroleum exports. The state department insists that factors of high policy make it necessary to continue this aid. If it is continued, however, there surely must be no parallel desertion of China.

American Aid For Russia?

Scandinavia and The War

ON June 26 President Ryti proclaimed that Finland was again at war with Russia. To cushion the shock in America and Britain he declared that the war is one of defense. Of course all wars are defensive. Both Germany and Russia believe that they are fighting a defensive war along the old Polish border; if the United States sends an expeditionary force to take Dakar or Martinique the American people will be asked to consider that, too, as a purely defensive maneuver. At the same time Finland was declaring war, Sweden granted permission to Germany to move troops across Swedish territory. Not surprisingly, this drew a warning from Great Britain that, if it continued, Sweden would be treated as a belligerent. It is safe to say that nothing in the whole war has so impressed Americans with a sense of the insanity of the European situation as the appearance of Finland and Sweden in what they have been told are the ranks of despotism, reaction, terror and evil. An attempt to interpret the war in such terms simply doesn't make sense to the average American. And the impossibility of arousing American enthusiasm for the idea of participating in the war as an ally of Russia—or, to go back to the Wilsonian vocabulary, as an "associated power"—is shown by the fact that nine out of ten Americans would rejoice to see the Finns march triumphantly into Leningrad, without regard to the effect on the larger stakes of European politics. This may be political naiveté, and probably is. But as a people we are still too close to the mood of "There Shall Be No Night" to discover suddenly that it is the Finns who represent a menace to the values Americans hold dear.

Was American Youth Drafted For This?

THE LIQUOR INTERESTS are massing their forces to kill the Sheppard bill. This measure to prohibit the sale of all liquor including beer at army camps deserves the support of every person interested in providing a constructive moral environment for the young men who have been conscripted to spend at least a year in the cantonments. Since the bill has been amended, letters to senators should refer to the measure as the Sheppard bill or "H.R. 2475 as amended to include the Sheppard bill." H.R. 2475 originally provided only for the elimination of prostitution from the camp areas. This measure appears likely to be approved in its unamended form,

but the additional ban on liquor sales can only come as a result of an upsurge of public opinion. The secretaries of war and the navy have both publicly condemned exclusion of intoxicants from the camps as "an invasion of American rights." It is strange that this invasion was not discovered between 1901 and 1935, when a law provided against the sale of liquor in all army and navy establishments. One does not need to favor the return of national prohibition to advocate the removal of liquor from the camps in which the nation's young men are compelled to live under conditions far removed from their normal associations. Indeed, one has only to read the following lines from the *Brewer's Digest* of May 1941 to find all the reason necessary for urging Congress to approve the Sheppard bill: "One of the finest things that could have happened to the brewing industry was the insistence by high ranking army officers to make beer available at army camps. . . . Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population." The only comment needed on that is provided by some remarks recently made by Dr. Thomas J. Meyers, president of the American College of Neuropsychiatrists. "Alcohol has become the greatest public health problem next to syphilis and the greatest economic problem next to unemployment," he said.

Political Imprisonment Growing in India

NOBODY KNOWS how many political prisoners there are in India except the British government, and it isn't telling. *India Today,* the bulletin of the India League of America, estimates that the number is "well over 30,000." Other guesses vary from 5,000 to 40,000. Arrests continue on a wide scale. Gandhi's policy of limited civil disobedience as a protest against the denial of freedom of speech, press and assembly to members of the Indian National Congress is once again filling the prisons to overflowing. Chief among the prisoners is the gifted Jawaharlal Nehru, head of the National Planning Commission of the Congress party and second to Gandhi in his influence throughout India. This British-educated Brahmin was arrested last fall and sent to prison for a four-year term. As a protest against the absolutist rulings of the viceroy denying the right of Indians to give public expression to differences from the policy of the British government, he had risked being jailed for his eighth period of incarceration. He is allowed to write and to receive one letter each fortnight. One visitor may see him each two weeks providing he does not discuss business. In view of his relationship to the National Planning Commission, this stricture, which is not applied to other "class A" prisoners, is a grave handicap to one of the most constructive organizations in Indian life. Although all prisoners of his class are allowed to receive fruits and sweets to supplement the rigorous prison diet, even this privilege has been denied to Nehru. If malnutrition undermines his not too sturdy constitution and improper sanitation and poor protection from the implacable Indian climate end his life, Nehru's jailers may consider that they have been saved a great deal of future trouble. That this is not a remote possibility may be learned by reading Nehru's story of former imprisonments in his luminous autobiography, *Toward Freedom,* recently published in America.

The Church Dismisses The Catechumens

A SUNDAY morning service was being broadcast from one of the less known churches which employs the Byzantine rite. It had rich liturgical content, the musical setting was excellent, and the subdued voice of a commentator was heard at intervals explaining the successive episodes of worship. At a certain point the commentator said: "The deacon and choir are now rendering the litany of the catechumens for those who are preparing to enter the church. This custom is retained although there is no longer any actual class of catechumens. . . . The deacon is now dismissing the catechumens." The reflections induced by this incident were not critical of the church which retains in its order of the mass a special litany for catechumens who do not exist and a formula for the dismissal of those who are not there. There may be good reasons for the retention of these liturgical episodes. But one is moved to wonder to what extent the procedure of churches generally, in preaching and practice as well as in forms of worship, is vitiated by the continuation of features which, whatever their historic significance, have no relevance to the existing situation. Because the church has had a continuing life through the ages and possesses a precious tradition of faith and piety, it would be commonly agreed that it must carry over something from the formulations of earlier days. God's mercies may be new every morning and fresh every evening, but man's worship cannot exclude all old concepts and phrases without serious impoverishment. Yet it is not too much to insist that what is carried over should be that which, though old, is still living. When the antiquarian interest prevails over the functional, worship is sicklied o'er with the pale cast of unreality, and the liturgy is not "enriched" but is encumbered. How much of what the churches do, as well as of what they say and expect their preachers to do and say, is as irrelevant to the present realities of faith and the present needs of men as the "dismissal of the catechumens" who aren't there?

Aliens Have a Right To Work

ILLINOIS' Governor Green has decided that the state would not totter if alien residents who have applied for first papers are still permitted, as they have been hitherto, to practice the trade of horse-shoeing or to be beauty-shop operators. He has vetoed bills banning aliens from these and a dozen other occupations, after the bills had been introduced at the request of American Legion officials and passed by the two houses of the legislature by votes of 107 to 6 and 35 to 11. Besides the two occupations mentioned, the bills would have forbidden aliens to be doctors, dentists, lawyers, pharmacists, nurses, chiropo-

dists, veterinarians, barbers, architects, real estate brokers or salesmen. The overwhelming vote in favor of these measures suggests that the legislators were moved less by sober reflection upon the merits of the proposed policy than by pressure or the expectation of gratitude from members of the professions and trades that were to be favored by the exclusion of alien competition. (The practice of law is on a different footing from the others, both because of the nature of the occupation since members of the bar are part of the state's judicial system, and because the state's supreme court has already held that aliens cannot be admitted to the bar.) Though the specific pressure behind the introduction and passage of these bills perhaps originated with the occupational groups that saw a financial advantage in them, this sort of drive by private interests could not have got as far as it did without riding the wave of a general anti-alien movement masquerading in the guise of patriotism. That is a thing against which all liberal-minded citizens will have to be very much on their guard in these times of "unlimited national emergency." It is a good deal more important, when democracy is either threatened or denied throughout the world, to preserve the democratic and constitutional principle that every man has a right to earn his living than it is to protect American doctors, barbers and chiropodists against the competition of refugees who possess these skills.

Franco Is to Appoint Spanish Bishops

IT WAS ANNOUNCED a month or more ago that, in accordance with an agreement just concluded between the Vatican and the Spanish government, bishops of the Roman Catholic Church in Spain are hereafter to be appointed by the chief of state. Further details of the arrangement are now available. When a vacancy occurs, Franco is to submit six names to the pope, who will designate three which he approves, and Franco will appoint one of these three. If none of the original six is approved at Rome, other names may be submitted. The idea, of course, is to insure the appointment of bishops who will be acceptable both to the pope and to the state, but in any case Franco has the last word. In no other country, Catholic or non-Catholic, has the Vatican agreed, in recent years, to permit the intervention of the political power in the appointment of bishops. Certainly it would not be permitted in Spain except as the price of a working agreement with Franco for the maintenance of the special privileges of the church. Interference with religious liberty is a dangerous policy which sooner or later explodes in the face of any church that tries to use it for its own advantage. There has never been religious liberty for Protestants in Spain. The Roman Catholic Church has constantly connived at, or actively participated in, the practice of suppressing them. Since Franco's victory, achieved in part by Vatican assistance, Protestants have been almost entirely liquidated. But, inspired by the example of his nazi and fascist colleagues, Franco is now ambitious to subordinate the Catholic Church to the control of the state. It may be said that the appointment of bishops by the civil power is not a serious matter, because England has a similar system. Anglican bishops are appointed by the prime minister, be he Presbyterian (Balfour), Baptist (Lloyd George), Unitarian (Chamberlain) or Jew (Disraeli). To which it may be replied: first, that this is the hangover of an ancient practice and would never be introduced today; and second, that it reflects the position of the Church of England as a department of the government, and that is just what the Roman Catholic Church claims not to be, in Spain or anywhere else.

Mr. Roosevelt's Place in History

A SMALL SECTION of the partisan press has tried to find in the dedication of the Roosevelt library at Hyde Park ground on which to accuse the President of overweening pride. The charge cannot be substantiated. It is true that former presidents, when they have disposed of the documents accumulated during their term in office, have usually been content to turn them over to the Library of Congress. But Mr. Roosevelt is justified in believing that he is already assured an unusual place in American history and that scholars will be grateful for the special facilities which the Hyde Park library will offer for research in the record of a vital period. The mere fact that he has been the first to be elected to a third term will insure his inclusion among the nation's most remembered, and studied, chief executives.

Mr. Roosevelt, however, has other and even stronger claims to fame. It will be a long time before the scholars will finish their investigations of the gallant way in which he wrestled with the economic paralysis which gripped the nation when he took office. His genuine concern for the welfare of the common man has left a lasting impress on legislation. Even the social experiments which have not worked out successfully in practice will demand careful analysis. And the historians of the future will never be able to dismiss lightly an administration which established the domestic principle that government is responsible for the welfare of *all* the people in the nation.

Mr. Roosevelt knows that he stands today within reach of the loftiest heights of fame. It is not impossible for him still to write his name alongside those of Washington and Lincoln, and far above that of Wilson. But it is also possible for him to fall like Lucifer from his present high estate. This, too, he must realize. He must see that the very fact that he has climbed so high may make his fall the more spectacular and tragic. American history is studded with the sad records of men who have been popular idols one day and virtual outcasts the next. Mr. Roosevelt himself has known what it means to serve a president who seemed master of the world midway in his term yet who left office broken and repudiated.

If, during the hours of the Hyde Park dedication, the President paused to muse on the fickleness of fame, he must have realized that his final place in history will be

determined almost certainly by the decision which he must shortly make for or against taking the nation into war. Perhaps that realization has had something to do with the mood of caution which seems recently to have characterized his foreign policy. We know that there are those who cynically insist that this apparent caution is no more than a desire to delay action until the Germans provide an incident which could be plausibly seized upon as a justification for a war declaration. We refuse, however, to believe this. Rather we believe that the President's hesitation to press along the road to war is based on other and deeper factors.

Mr. Roosevelt's hesitation may well be caused, for one thing, by a growing perception of the military difficulties inherent in his problem. There are Americans to whom a recognition of such factors seems nothing but defeatism. But the President of the United States cannot be among them. He knows that if he leads the nation into war, it must be to win. But how? That simple question is still without a convincing answer, and the President knows it. The danger of an imminent German triumph has been postponed, to be sure, by the turning of the tide of war eastward with the attack on Russia. But the basic problem of finding a way to defeat Hitler is no closer to solution now than it was before. Should Hitler win a quick and smashing victory in his present campaign his position will be stronger than ever. Moreover, this military problem has become complicated by the question as to the degree of victory which can be safely afforded Stalin. With what misgiving, therefore, must the President contemplate the shadowed and slippery road which he will tread if he goes to war—a road beginning with nothing more serious than the provision of an arsenal and of naval convoys, but stretching on and on as more and more is asked until American boys are dying all over the world, at Dakar, at Singapore, at Suez, in Siberia, and perhaps to end in defeat or in an exhausted stalemate.

Or there is a hesitation that may be induced by reflection upon the length of the war and its effect upon the nation even if it is won. There are those urging belligerence who speak glibly of another Thirty Years' War; cabinet members have hinted at from five to ten years of fighting. But the President of the United States cannot contemplate any such prospect lightly. He knows that Great Britain is now spending more than $50,000,000 a day; he knows that the United States, as a belligerent, would probably spend twice as much. (The ratio in the First World War was higher.) That would mean more than $36,500,000,000 a year. Four years would witness the expenditure of nearly $150,000,000,000—and economic collapse and chaos.

Or hesitation may spring up at the thought of the responsibility involved in writing the peace. If all the costs of the war are paid and the victory won in the field, how then is the victory to be won at the peace table? It is easy to say that the world must be reorganized. Almost every speaker mouths those words these days. But the President of the United States cannot satisfy himself with empty generalities. He must face the inevitable: How? How is the map to be drawn? How are the excesses of nationalism and of militarism to be curbed? How are the people of the "have-not" nations to be guaranteed that freedom from want and from fear which has been the prolific cause of war? Even if Mr. Roosevelt thinks he knows how to attain these ends, how can he obtain the aid of his potential allies in securing them? What assurances have already been given the refugee governments? What concessions must be made to the communists? What readiness for self-surrender can he count on from the people of his own country and from those of Great Britain?

Every one of these considerations, and many more like them, must be in the President's mind. If the outcome of entrance into the war should be defeat, or an exhausted stalemate, or victory at the price of economic collapse, or another Versailles peace, he knows that the result will be disillusionment among the American people on a scale never known before. Compared to it the revulsion which followed Versailles will seem no more than a mild ripple of disapprobation. That disillusionment will hold the President responsible for its own bitterness. If Mr. Roosevelt is still in the White House, he will close his term in anguish of spirit. If he has passed into retirement, the anger and repudiation of the people will follow him there.

Pondering these possibilities the President must be pondering also the other alternative. That is the alternative of keeping the nation out of the war, of using its power when the propitious moment offers to mediate a peace. He knows that, also, will be no easy part to play. The President who would keep the nation at peace must reckon with Hitler's ambition and foul intrigue, with the threat to decency inherent in nazi survival, with the war-mindedness of a minority of his own people, and possibly even with semi-commitments to the belligerents which his own generous sympathies have offered. Most of all he must reckon with the difficulties which will confront any effort to negotiate a lasting peace because of the lack of imagination and wisdom among the negotiators. But this is the course for which, if he takes it, the overwhelming majority of his countrymen will bless him today, and for which tomorrow, after passion and war hysteria have died and the world has set itself to the constructive task of rebuilding, all mankind will bless him.

The man who leads the United States to war must face the probability of future execration. The man who can find a road to peace would face the certainty of ranking with history's immortals. How can any man hesitate between such alternatives?

The Struggle for Youth

BEHIND the battle of bombs is the war of words. Within the war of words is the struggle for the mind of youth. No victory can be won unless youth wins it. No triumph is secure unless youth believes in it. Both democracy and dictatorship are therefore engaged in an effort to convince their young of the justice of their claims and the integrity of their purposes. In this effort many believe that dictatorship has succeeded better than democracy. Is this true? If it is true, why does the faith

of democratic youth lag? Is there less faith among them than among young people under dictatorship?

One of the people who believe that it is true is Archibald MacLeish, poet-librarian of Congress. Recently he took advantage of a commencement to assail American youth for its distrust of "the great hopes, the recurring dreams, the indestructible declarations." As reported in the *Nation,* he declared that faith in liberty, free will and self-government has been corroded away by words "which debunk, which discredit, which disillusion. . . . You have been taught by us and by your own experience of a world for which we are responsible that the great declarations of human hope and human faith and human idealism are far more likely to be false than true and that the part of wisdom is to question first and afterward still to question. . . . It is because we now see that we have ourselves prepared our own danger that we turn on you in whom the danger lies."

All of this refers, of course, to the attitude of youth toward efforts to involve this country in the military phases of the European war. In sharp contrast to his attitude a few years ago toward the First World War, Mr. MacLeish has come to believe that this war is what the last one was advertised to be but was not. On the other hand, every poll of student opinion shows that a large proportion of students believe that the present struggle is only a continuation of that which ended in 1918. Consequently a wide gulf yawns between youth and Mr. MacLeish's generation. The librarian of Congress sees this chasm as having been opened by youth's cynicism. He senses great danger in the fact that when freedom's highest values are in jeopardy, when war is, as he thinks, necessary to make the world safe for democracy, youth continues to treat the slogans of war in terms of cool propaganda analysis.

It is not necessary to minimize the peril in which democracy stands today to question the accuracy of this diagnosis. Truth, freedom, justice and love are everywhere in retreat. Even in the lands where men still possess their liberty, obsessed prophets of destruction shout themselves hoarse warning their fellows that the only way for free men to save democracy is to kill it with their own hands. Such frantic fear-mongers would do well to calm down long enough to listen to youth's side of the story.

Youth believes in the reality of the rights and obligations, the freedoms and the ways of life which are democracy. Its study of what happened both in Europe and in America during and after the First World War causes doubt whether these ends can be served by the means of war any more successfully this time than last. Since youth learned the truth about 1917-18 from the textbooks, the poems and the teaching of the very men who are now urging it to forget the lessons of a generation ago, its distrust and skepticism apply not to the truth of democracy but to the integrity of its interpreters. Youth cannot forget that Mr. MacLeish himself wrote in the *Modern Monthly* in June 1935: "I should do everything in my power to prevent the United States going to war under *any* circumstances. There is only one possible position against the menace of militarism: absolute hostility. Any other is romantic." Only six years ago this was his answer to the questions: "What will you do when America goes to war? Will your decision be altered if Soviet Russia is an ally in a war with Japan? Would a prospective victory by Hitler over most of Europe move you to urge U. S. participation in opposition to Germany in order to prevent such a catastrophe?"

What grounds of complaint has Mr. MacLeish if youth chooses to believe such a sober judgment rather than that formed now when he is exposed to the very propaganda for intervention against which he warned in another part of that 1935 article? Under these circumstances young people are forced into the painful process of making up their own minds. Even if there had been a definitive statement of war aims, they would still feel obliged to judge those objectives in the light of what happened to the war aims of 1917. They have learned something from history, even if the older generation has not.

Youth has no faith in post-war utopias, and less confidence in those who now build their programs in terms of such mirages. Specific to the point of painful bluntness, it asks for evidence that this war in which it is implored to have faith will end empire capitalism, liquidate the unemployment of millions of youth at anything except war industry, give equality of opportunity to the people of all lands, particularly of the colonies, end conscription and universal slavery to militarism. Lacking such evidence or any effort to supply it, youth denies that this is a war to establish democracy.

Even more important: young Americans have come to distrust the philosophy of instrumentalism which they now see rules many of their elders. They cannot believe that the truth is only and forever relative; that the eternal verities are what we happen to believe serves our self-interest at a given moment. They reject the point of view which holds that its sincerest promises, its loftiest slogans and its most solemn declarations may be discarded as "campaign oratory" without seriously weakening the moral fabric of civilization. They profoundly distrust leaders, whether of the left or the right, who can on one day damn a nation as the blackest of traitors to humanity and on the next can embrace it as the hope of the world. They repudiate with all their souls the idea that self-interest is the final norm of ethics, that liberty is only a blind behind which monopoly can be free to mulct the people, that the betrayal of a whole generation or the traduction of a nation is justified when the cause seems to be good.

All of this gives the church the greatest opportunity which it has had since 1914. Alone among the institutions of our American life, it has not joined in the course which younger people consider the "betrayal of youth." To a generation wary of relativism, it can bring the only absolute which can be trusted. To young men and women seeking a way of life in which intelligence is not periodically prostituted by the political manipulation of emotions for imperialist ends, it offers a principle of integration around the greatest of causes. To youth who know that nationalism is an anachronism in a world whose economic processes are all international, it can present a universal fellowship. It alone can lay the moral basis of freedom in the concept of free will responsible to the God of love.

This is liberty with responsibility—freedom with a purpose which is consistent with human welfare. Only the church dares to dream of the conquest of evil in terms of the principle of the Cross. Only the church can point to a belief which cannot be corrupted, to a hope which refuses to yield to destruction, to a confidence in the dignity of man which is invincible.

American youth, with an integrity which its self-appointed leaders might well emulate, insists that democratic ends must be sought by means which are consistent with those ends. It refuses to believe false prophets who plead for blind faith when it fears that they are moving toward black disillusionment and the destruction of all values. In this situation, the door which the state cannot enter is wide open to the Christian church. Does it have the courage to meet half-way this generation which is feeling after faith? Or must the church also connive in the betrayal of youth?

O. K.

EDITOR THE CHRISTIAN CENTURY:

SIR: A friend of mine, still in his early middle age, and not easily shocked, overheard some youngsters the other day conducting what they called a conversation. The chief sounds he heard were "Oh-kay." It came like a refrain and it shocked my friend. He thought in his innocence that intelligent beings should not use senseless alphabetic sounds.

Do you like the use of this manner of speech? To me it is "weary, stale, flat and unprofitable," and most of all "flat." The two letters quite rightly have a use. In my infallible Almanac they are given among the similar abbreviations which fill five closely printed pages. They are said to mean "all correct," and stand proudly next to "O. M.," "Order of Merit." But they are meant to be written, not spoken, and written only for a severely limited purpose.

When you are asked to verify one of your colleagues' arithmetic, you may mark it "O.K." It might even be used at the foot of a manuscript to which you take no exception, as, for example, you might think this mss. "O.K." But even when it is written it should have its own peculiar intonation.

There is no enthusiasm in "O.K." It is not lyrical in its fervor. It has chiefly a negative value, somewhat like the *nihil obstat* which the censor puts at the beginning of a book which contains nothing inconsistent with the Catholic faith. He does not say that it is a good book in other respects.

There was once a certain professor in a certain university who had to approve candidates for the degree of doctor of theology for which they presented a thesis. He used to say that he did not sit in judgment on the scholarship of the would-be doctors but only on their orthodoxy. If he had put "O. K." at the foot of a thesis all he would have meant was simply "correct in doctrine."

Even so, when you put these hieroglyphics at the bottom of a manuscript you mean little more than that you see no reason why it should not be included. It does not mean that you make the Chicago welkin ring or that your entire staff joyfully celebrate a Red Indian dance of triumph. It is a calm, subdued, pale word. But it has its rightful use when written.

It is altogether different when it is used in the rational conversation of human beings, who do not chatter as monkeys do but speak the tongue that Shakespeare spoke. No one can say that it saves time. "Oh-kay" is two syllables, and there are many ways of expressing the same thing which contain no more and some even less. Besides, if we are thinking of conversation why on earth should we want to save time, as though we were always in a hurry?

Hurry kills conversation. Does the dreadful suspicion ever come to you that all this talk of speed in modern life is simply humbug? We do not read more or think more or work more than our fathers did, and it is generally pure affectation when a man says he is too busy to talk, or he must cut his words short and speak as if he were using a code more fitted to the telegraph than to the expansive speech of immortal souls.

Another dreadful prospect comes before me. If the word becomes accepted in our talk, why should it not be used in our literature? It is commonly believed that there is no justification for a merely poetical language, and we should use images and words which belong to our daily speech. Images it may be from airplanes, railway trains, typewriters, tanks and our other modern improvements. But how would it be if we found it befitting to use "O.K." in poetry? As, for example:

All's O. K. with this orb.

Or a daring innovator might say:

N. b., e. g.,
The A-1 D. D.
At the Y.M.C.A.
Was pronounced by one and all O.K.

But speaking seriously, ought we not to bar the approach to our conversation against such signs?

Ever yours,
QUINTUS QUIZ.

After the Bedlam

AFTER the bedlam of the guns is past
And bombs no longer shriek at ships and domes,
What gain will they, the war kings, have at last
To pay for ashes of ten million homes?
Shall the fierce rod, the grizzly-toned "Thou must!"
The secret agent with the scourge and goad,
The cowering throngs, necks level with the dust,
Cancel the skull-marks of the long, red road?

No, all your triumphs, Leaders, are not worth
One hurt child's whimper, one torn mother's scream!
That tin-beaked Power which terrifies the earth
Is the gray goblin of an evil dream.
Only the heart that beats and breaks is real.
This you may crush, but cannot rule with steel!

STANTON A. COBLENTZ.

Our Moral Confusion

By Oswald Garrison Villard

IT SEEMED as if nothing could add to the utter moral confusion of America today—and then Hitler by his indescribably base attack upon Russia did intensify it. Within three days the President and Sumner Welles had announced that our government is prepared to give all possible help to the Soviets, thereby setting a match to a controversy bound to inflame millions of our fellow-citizens, and to confuse still more what is left of the ethical standards of the nation. From one point of view the President and Mr. Welles are entitled to be congratulated on their courage. They must have known that their action invited the hostility of the Catholic Church and its millions of followers, who are so hopelessly prejudiced against the bolshevik regime as to have brought about the victory of the fascists in Spain—at least to a large degree. Almost on the same day the announcement came from Madrid that volunteer forces were being raised to join Hitler in his fight to overthrow communism in Moscow, and that similar action will be taken in other countries not directly drawn into the war.

So there the public has posed one of the most far-reaching and difficult ethical questions with which we have ever been confronted. Not, of course, if one subscribes to the doctrine that the end justifies the means, and that one should give thanks to high heaven that one set of murderers and scoundrels has taken up arms against the other. Our militarists are simply delighted that Hitler has turned his back on England for the moment, and our editorial writers, most of them, have acclaimed the President's action as "practical," as "facing reality," using any stick to beat a dog. Why consider ethics if a killer comes to your aid when you are striving to defeat a bloody-handed murderer who threatens your life?

The Plain Man's Confusion

But for men with consciences, who still believe in the power of example, in the teachings of Christ, and in the power of ethical ideals, the decision will be far from easy. The warlike clergy will of course see in what has happened divine intervention on behalf of the right, and will be as eager to embrace Stalin as they were but yesterday to anathematize him. But the plain man in the street, what of him? My observation is that he is stunned by the entire situation. He must now be excused if he cannot see on the instant why we should give our savings, our food, our munitions to men who were but yesterday portrayed as godless and in every way as wicked as Hitler himself. If Hitler wins, he asks, shall we not then have to fight Stalin? Shall we not insure the continuation of Stalin's rule of Russia? Does it not mean, as the Keep Out of War Congress has said, that this "struggle between the two bloodiest dictators can result only in the domination of either equally abhorrent despotisms, or in unimaginable chaos and disintegration"?

And there is Finland. What could be more confusing? One day we are called upon to give freely to aid further these noble people who are still suffering so terribly from the ravages of the bolsheviks. The next day we are told that they are censurable for having struck hands with the Germans in the hope that thereby they will recover their lost lands and obtain revenge upon the wicked men of Moscow who attacked them with no excuse beyond that same lust of power which has made Hitler attack Stalin. Now we are called upon to consider them as enemies, as traitors to the four freedoms, to humanity and liberty. How can an ordinary mind function in such a complete ethical chaos?

Moral Disintegration and the Commandments

How, indeed? But this is only the latest state of our disorder. Our moral disintegration has been steady ever since the beginning of the war. We have thrown away our standards because of our emotions and our tremendous admiration for the British, our eagerness that they be saved from conquest. Steadily we have yielded to the doctrine that might makes right; that it is just to do unto others what they do to you, however barbarous, however indefensible. Sometimes I think it all goes back to the first crime—the taking of human life. I have never been able to see why, if you can breach the commandment "Thou shalt not kill" when mass murder is under way, you should have any respect left for that commandment or any other.

If you can violate that there really is no reason why you should stop at anything else. You can seize other people's property, you can arouse the blood-lust in millions, you can incite to war, and above all you can muddle the thinking of a great people so that they no longer know how to think or what to believe. But you cannot do it without paying a price. We are paying it today in a thousand ways. We see it in the press, in the collapse of its critical faculty. There is no longer the slightest analysis of the acts or words of the President or of the government. Both are to be upheld without analysis, just as in 1917 the whole press, with few exceptions, praised President Wilson's speech declaring that there must be no victors and no vanquished, and no dictated peace, and then, three months later, acclaimed the same President when, taking us into war, he enunciated precisely the opposite doctrine, that there must be a dictated peace and that we would dictate it. All the checks and balances which were supposed to be found in the Fourth Estate have, with a few notable exceptions, disappeared. And in Congress not a voice is raised that carries throughout the land.

Ethical Sensitiveness Blunted

Is it possible that this state of ethical chaos can continue much longer without doing irreparable injury? Try it out for yourself. You will find men and women who a few months ago were outraged because we are still supplying the instruments of death to the Japanese with which to war on China, now shirking their moral respon-

sibility by telling you that on the whole they believe that the President knows best and that doubtless continuing to supply the Japanese is part of the state department's very clever strategy in Asia which is intended to and may shortly detach Japan from the Axis! Always compromising, always doing wrong that good may come of it! Really, to go to Washington is to breathe an atmosphere of moral miasma.

Yet we are expected to breathe it and remember that we are upholding the highest ethical standards, that upon us more than any other people rests the responsibility for the continuance of liberty, democracy and freedom for individuals and nations. Of course we must temporarily descend to the level of the dictators. Do you find anybody who denies this? If you say that under no circumstances will you take the bloody hands of Stalin and encourage him and his kind, are you not certain to be told: "Oh, so you are pro-German after all"? And if you dare to say that you think Finland is entitled to her own way of life and to decide her own fate and her own conduct, and France, too, without being lectured by Franklin Roosevelt and Sumner Welles, why, you are a disloyal American and what a pity it is that we haven't got those internment camps ready which are being prepared!

Why Are They Afraid?

By Hugh Stevenson Tigner

A FEW MONTHS AGO I heard an anthropologist tell about his protracted visit among a small tribe of natives on the northern coast of Australia, where he had gone to study a primitive culture. After the lecture someone asked him about the probable effect on this people of contacts with white men. These contacts, he replied, are already beginning to take place, and their probable effect will be disaster for the natives. The likelihood is that the religious beliefs of the group will gradually break down. As that happens the tribe will begin to die, for the people will simply quit having children.

Returning home from this lecture on the train, I fell to reading a magazine article on "Does America Need More Children?" by Genevieve Parkhurst.* In considering that question Mrs. Parkhurst defended the hesitancy of our women (she specified: "not of the poorer classes, but of the wealthy and middle class") to have children in view of the critical condition of the world. And she quoted a ream of opinions. These from three married women in their early thirties:

> We both come from large families, as you know, and we always had so much fun that we planned to have a large one ourselves. Now we're not so sure about it. How can anyone be sure of anything these days? War perhaps. Or a revolution. We want to have children that will belong to us, and not robots shoved around by some dictator.
>
> We still want sons, but I doubt if we'll have any more youngsters. It's not much fun dodging bombs with a baby in your arms and another one hanging on to your skirts. [This woman had recently come from England.] In the future I shall want to know what kind of a government is in power, and where it is taking us.
>
> If life isn't worth living—and it isn't for a lot of people today—it isn't worth giving. I have to be shown.

This from a young father:

> Often I find myself worrying about my three youngsters. Not financially. And I think we'll come through with democracy in the saddle. But many things could happen in the meantime. Events could easily shape themselves so that for sheer self-preservation we should have to go into the war. That would mean the old cycle of inflation, deflation, depression. Whichever way things go we shall pass through an unpredictable and difficult period. Until I know what the change is going to be my wife and I are not going to have any more children. I'll be damned if I'm going to produce wooden soldiers for some Hitler's toyshop.

And this from a director of family relations for the Y.W.C.A., who is also a mother:

> If they are going to contribute their quota to maintain the population needs, they [our young women] are determined to be sure of a free and peaceful world, and one in which they will be assured of enough work to go round.

I had of course heard these same opinions expressed a good many times before, even before Hitler turned out to be such a bad man, and had been visited by similar questions myself. But having them fixed in good black type, and having just returned from an interesting anthropological excursion, I realized that I had been led into a dreadful spiritual wasteland, that Mrs. Parkhurst was giving me a preview of a certain tribe of pathetic Australians thirty, fifty, a hundred years hence.

Class Suicide

Although no one can be unsympathetic towards these people, or insensitive to the feelings behind their opinions, one is nevertheless forced to conclude that he is looking upon a tribe which, by its own admission, has no future; which has lost its heart to continue; which has become morally and spiritually overwhelmed by the tribulations of history, and in protest has turned to wreak its puny vengeance by disinheriting itself, by committing class suicide, by dropping the racial burden for someone else (the suckers!) to carry. In their own thought these people are animated by the loftiest morality. Actually, they are the victims of decadence, of a complete spiritual rout, illustrating everything Hitler has said about the senility of the "plutocracies."

No one can blame married people for foregoing children while bombs are raining on their country. No one can blame them for limiting offspring in accord with capacity to provide reasonable health and care. All this is commonly accepted in the Western world as horse sense. But the members of Mrs. Parkhurst's panel build their

*In *Harper's Magazine*, January 1941.

case on the bombs that *might* fall, on the perils and disasters that *may* be in store for their children—on the *uncertainty* of the future and the probability that it will contain difficulties unknown to the comfortable lives of Mrs. Parkhurst's acquaintances. "We must know," they say in effect, "what the future will be like; we must have a guarantee that the world of tomorrow will be an agreeable and hospitable place for our children. Otherwise, we will not furnish any population for it."

Are We Spoiled Children?

In terms of reason, which these people are supposed to be using, this demand is patently ridiculous. When has the future ever been predictable, or the state of the world guaranteeable? When, except for a very limited number of people in a very limited period of time, has life ever been easy and free from threats? You'd think this was the first crisis that ever struck the human race, that Hitler is the first bad man in history. This is really the demand of a spoiled child who goes into a tantrum and refuses to participate in the game if the players won't promise to run it his way; the demand of one who insists on being omnipotent.

What must be the moral-spiritual condition of people who do not want to live, or to give life, if there is to be any weeping in it? It is obvious that they have no worship of anything save a set of congenial circumstances; that they adore only themselves; that life is not conceived as something sacred and holy in itself, but only as something which is experienced as pleasant or unpleasant; that these people do not feel themselves to be under any divine imperative, obligation or debt; that they do not regard themselves as servants but only as recipients. They recognize nothing to which they will make a sacrifice; sacrifices must be made to them. They cannot believe in God, for they have moved into his seat.

The disaster which has overtaken these people is not the one they most likely think. They probably think the trouble is wholly external, due to the terrible conditions of the times. If that were true the human race would have perished, would have lain down in the traces, thousands of years ago. These people have lost the belief, the faith, the world view, the religion that gives the power to carry on in the face of adverse circumstances. And in our culture that means a loss of the Judeo-Christian faith, for that is the religion which has fed our life in the Western world until now.

Mrs. Parkhurst's company might defend themselves on this score by saying that the dreadful world situation has caused them to lose their faith. At least I have heard a number of people say that. It would be more correct, however, if they said they had lost their optimism. The terms in which they express themselves do not suggest that they ever had any genuine religious faith, and certainly few if any of them have as yet had to go through any faith-shaking ordeals. Their statements give every evidence of indicating that they are just modern skeptics who have enjoyed comfortable circumstances and been floating along on worldly optimism. Now they find a certain emotional release in giving way to panic.

There's all the difference in the world between optimism and faith. The optimist expects the future to yield him agreeable conditions. The man of religious faith may have this expectation too, but it isn't central in his life; in contrast with the optimist, he doesn't stake everything on it. He knows that man's historical circumstances are never guaranteed, that misfortune and grief can strike him. But he believes, in the face of untoward circumstances, that life is worth living; that it has meaning beyond the conditions under which it has to be lived; that one must continue against all odds to serve as best one can life's holy values. To religious people life is a sacred thing, and they dare not be traitorous to it by slumping into any of the attitudes which cut at its roots. To submit to such treason would mean surrendering one's soul.

Do Latins Believe Us?

By Virginia Spence

SIR FRANCIS DRAKE once stole out of a Dominican cathedral with six Velasquez paintings, five Murillos, a marble virgin and a bag of gold. Bare spots and empty niches still furnish a reminder of the pirate who, not content with his priceless loot, then burned near-by villages and massacred the populace. Being British, however, Sir Francis figures in American schoolbooks as a hero whose bold deeds prove the dauntless courage of Anglo-Saxons. But Dominican children know the facts. They point to the tell-tale ruins and set visitors thinking.

Thus I have found many of my heroes, American as well as British, present as well as past, frankly debunked in Latin countries. Especially do the avowed purposes of these well known public characters suffer under foreign scrutiny. Policies which I had thought proved America a peaceful nation, whose leaders cared nothing for the exploitation or domination of other lands, now are regarded by the Latins as mere press talk. The best example, perhaps, is the economic rule exerted over the Caribbean area by American interests. Back home we hear proudly that our capital has "developed" these countries, little guessing the privileges which attach to that development.

Cuba, for instance, a one-crop country, depends upon sugar. Americans, with more than a billion dollars invested in the island, control this staple. And since Cuba's politics, business and daily life revolve about sugar, the men who control this crop have controlled Cuba. They have elected her officials and made her treaties behind closed doors—while the people outside raged.

Nicaragua, the gold country, is mined principally by Americans. So great was our domination at one time that we dared to overrun the country with United States marines and force into the presidential chair a native who favored Yankee interests. Honduras, Guatemala and Costa Rica know well the power of the American fruit-growers who farm their fertile coastlands. Together they bow to United Fruit, baron of their banana industry.

Mexicans, wearied in their turn by the tyranny of American and British oil monopolies, three years ago seized these properties, ordering the foreigners home. Such revolts, dramatized by our foreign correspondents—imperialistic almost to a man, because readers demand good verbal support for our nationals in foreign countries—caricature Latin America as the land of continual revolution and bloodshed. Actually, the natives rarely dare to rise. And when they do, we deserve it.

When Manners Hide the Truth

Courtesy effectively screens the Latin's real attitude toward the "Colossus of the North." Men bow graciously, and women smile over their fans. As a visitor, you will sip *café con leche* in spacious Spanish livingrooms and hear that America and Americans are *magnífico*—that Latins are with them to the end and are always delighted with their visits. The truth is that your host, in his heart, is scared—too many Americans already have come his way. Only by the most long-proved sincerity will you win his hesitant trust; only by unspeakable kindness can you convince him that you differ from the average tourist who, anxious to see everything in a day, has often overrun the quiet of his native life.

Your host, slender and poised, fortified by a university degree and membership in several exclusive clubs, is highly typical of his countrymen (except the lower class, whose lives are drained by incredible poverty). Do not be surprised if he asks you what American started the legend that Latins are "fat and greasy," why Americans are always in a hurry and, especially, why they reserve for themselves the term "American." "We're all Americans," he will declare. "We have a name for you: *Estadounidense* (Es-tá-do-u-ni-dén-se)—United States-man. If only you would let us use it. . . ."

In Latin America you will discover ancient universities and signs of civilization which flourished before our country was born. Yet we have ignored that culture, snubbed its great poets and artists and, as students, preferred French and German to Spanish. That is, we did until recently.

The Birth of Good Neighborliness

For not long ago we looked east and saw war; turning south, we pondered. Over the years that neighborhood, being unfamiliar to us, had been slightly distasteful, so we had simply made the most of its natural resources and ignored its people, seeking our friendships elsewhere. Although this made the present situation a little embarrassing, we mistakenly presumed that the Latins could be flattered into form by a bit of gracious condescension. So we professed an overwhelming interest in that previously overlooked culture, blustered our compliments, and slipped them a handful of fat loans. Oh, yes, we promised from now on to be a "good neighbor." All this we called Pan-Americanism, and thought it the cleverest cure-all we had ever conceived.

Latins, too, had seen the war and understood our little ruse. They hit upon the idea of playing ball as long as the money lasted but, in the end, avoiding any conflict which they felt designed to save Yankee imperialism. Two-timing has been difficult, however, and one by one they have reluctantly signed the mutual defense pacts. But many of these signatures are surface gestures only, and the Latin heart still reveals itself in anti-American outbursts. Shocked by such seemingly ungrateful demonstrations, we attribute them to the work of fifth columns. Actually, they are our own sins finding us out. The fifth columns have marched in through trails which we ourselves blazed by not matching the understanding of our enemies.

There are old German shopkeepers in Latin America by the thousand, who came as young men, simply because they liked to travel. They learned the language, set up homes, raised families, and were careful never to snub the people who had shown them open hospitality. Their children were trained to be Germans, not Latins, but unlike American children they were taught never to flaunt their nationality. On the other hand, Americans came, made great fortunes, only to carry them away, while the Germans lived on, as much a part of the community as the natives themselves. Sometimes they bought coffee *fincas,* or farms, but rarely did they use their accumulations to rule the people or their leaders.

Nazi Methods

So well did they impress Latins that nazi agents, coming years later, copied their attitudes. Adopting the same unhurried Latin manner, they joined forces with native anti-American groups and have capitalized on both the ill will strewn by unthinking Americans and the good will sown by the oldtime Germans. The ill will and the good will have fully matured, for Americans and Germans have resided in large numbers in Latin America for fifty years. Grudges built over half a century cannot be erased by Uncle Sam's last-minute grandiose gestures. Nor will the trust tendered pre-Hitler Germans be shattered overnight by frightening tales of the new Germany.

Hitler does not greatly terrorize the Latin, anyway, because in these countries dictators are nothing new. The average Latin respects outright force. His hate he reserves for the meddling big brother and the "better than thou" manner in which Americans do business. He frankly detests clubwomen and reporters who hilariously dash around the hemisphere and think they have done twenty countries up brown in sixty days. He objects to the almost daily arrival of lecturers, writers, teachers, "experts," all taking a hasty interest in his country and demanding, as Americans, the most extraordinary privileges. Few American visitors speak Spanish. Many Germans do. Few Americans adapt themselves sympathetically. Germans almost always do.

Are we then to hide our failures behind the alibi "fifth column" and seek our own ends by chasing out the Ger-

mans? Evidently so, because without alibis from their leaders our masses would lose heart, and with German competition our goal is lost. We started too late and have advanced too awkwardly to win the respect which Latins accord Germans. If we expect to hold all Latin America within our sphere of influence (the declared intention of Pan-Americanism), we must recognize that our aim is selfish, and therefore our methods must be also.

Hard-Boiled Commercial Warfare

Our leaders know this. Let us, then, not deceive ourselves that inter-American conferences and treaties and dinner parties are arranged for the common good of any participators except the forty-eight United States. Let us recognize that Nelson Rockefeller's Office for the Coordination of Commercial and Cultural Relations between the American Republics is, under its present program, a high-pressure American salesmanship organization whose job it is to tell the Latins how fine we are; the natives call it "the American Fifth Column." Let us observe that an American aviation company is being subsidized heavily by our government to run every German airline out of South America. German merchants who have carried American brands for years are having those brands taken away, and many small firms will soon be forced out of business.

By these methods we seek our own self-defense. Let's face that fact and stop feeding on the fallacy that we are being good neighbors. Only by fearless self-questioning, honest admissions and unbiased, unprejudiced judgments can we face the truth about what we are doing in Latin America—which is simply what it is necessary for us to do in order to protect our flanks in entering the European conflict.

BOOKS

In Defense of Progressive Education

THAT MEN MAY UNDERSTAND. *By Harold Rugg. Doubleday, Doran & Company, $2.75.*

HERE ARE two books in one. That the two should have been telescoped into one is a misfortune, for neither book gains by the union. The first is the story of Dr. Rugg's classroom series in the social studies and the bitter opposition which his point of view has aroused. The second is a statement of Dr. Rugg's educational, political and social faith and his dream of the better day for America. Both books deserved to be written, the first as a matter of historical record, the second for the promulgation of fresh ideas. It is, however, unfortunate that they were not written separately.

Dr. Harold Rugg of Teachers College (Columbia) is one of the great original forces in education today. He has blazed new trails. He has pushed forward the frontiers of our educational thinking. With courage and perseverance and forthrightness he has carried on his battle for a wiser educational approach to the social controversies of our day.

That these efforts should have brought forth opposition was inevitable. That opposition has been strong, both verbally and vocally. Mr. Hearst and his newspaper cohorts have taken their position against Dr. Rugg. Mrs. Dilling's *Red Network* does Dr. Rugg the honor of including him in her list of worthy liberals. School boards, fearing conventional opinion, have hesitated to decide in his favor.

In the opening five chapters of *That Men May Understand* Dr. Rugg tells the thrilling story of how he came to recognize the needs of our schools for a more direct approach to the social problems of our day and how, believing that wise education must confront the student with the actual problem, invite him to open his mind to all sides of the question and tempt him to search for all available data and determine their validity, he embarked upon the tremendous effort of writing for young Americans of school age his series, "Man in His Changing Society," which has already reached fourteen volumes. He records the various attacks which have come upon him and his work, attacks which were prejudiced and shortsighted. Perhaps it is too much to expect any man to recount the activities of his enemies with impartiality and objectivity. "Man in His Changing Society" was Dr. Rugg's brain child. The opponents must to his eyes have looked like infanticides. The voice in Rama was not unemotional.

But may one who is on Dr. Rugg's side, who believes in the educational theories which Dr. Rugg has so forcefully propounded, express disappointment that Dr. Rugg should take unto himself the cloak of martyrdom? It has ever been in the nature of new ideas to atttract opposition. It always will be. Battles have a way of leaving scars. Dr. Rugg is battle-scarred—worthily so—but Dr. Rugg, being by nature a reformer, sees life as a crusade, and the timid spectators as well as the anti-crusaders come in for his scorn and his contumely.

The blurb on the cover reads, "A great historian reviews the battle of the independent minds against the forces of reaction." Three times this is repeated. Presumably Messrs. Doubleday and Doran or their hirelings wrote the sentence, not Dr. Rugg, and yet something of the assumed superiority of that sentence is echoed in the pages of the book.

The second of the two books, Dr. Rugg's interpretation of our American life of the last two decades, is the more worthy, and yet it is well deserving of more careful writing. Dr. Rugg has the unfortunate habit of using footnotes for second and third thoughts and also for amplification and clarification which might well be cared for in revision of the text. One gathers the impression of unworthy haste in writing.

But this is not to suggest that the book does not deserve careful reading, both by those of us who are in education and by all who are interested in forward movements in American education. Dr. Rugg has for more than twenty years sturdily represented that thesis of progressive education that the very foundation of learning must be the study of the actual problems of contemporary life. He holds that the issues of controversy which are at the moment confronting the minds of the country must be introduced into the classroom for frank and unprejudiced discussion. This is, to be sure, the very antithesis of that theory of

education which holds that education is exclusively a transference of the experience of past generations and the inculcation of accepted mores. Dr. Rugg and his colleagues believe that the future can be better than the past, and they have worked on that belief.

One needs three qualities to be a follower of Dr. Rugg: optimism, faith in human progress, and an unswerving belief in the possibility of change by education.

The two final chapters of the book—"The New Education: Implementing Democracy" and "The Creative Ordeal"—give the reader a happy summary of Dr. Rugg's approach to the social problems of our day. They express likewise his optimistic faith in the power of man with his implements of reason and cooperative effort to achieve the distant goal and to find a worthy solution to the American problem. Dr. Rugg's statement of that American problem is praiseworthy: "To bring forth on this continent the civilization of economic abundance, democratic behavior, and integrity of expression which is now potentially available."

KENNETH IRVING BROWN.

Books in Brief

MOUNTAIN MEADOW. *By John Buchan (Lord Tweedsmuir). Houghton Mifflin Company, $2.50.*

The late governor general of Canada was the author of about thirty novels, of which this was the last, besides a dozen volumes of history and biography. Such a novel as this is a worthy marker at the end of a notable career in both literature and public life. It is the story of a man who had lost his grip and, as we say, "gone to pieces" in the midst of apparent success because he had run away from his past and cut off the roots of his life, and of another man who, having only a year to live, spent that year heroically and almost won back his health, and then found a task that needed him and a fresh love of humanity that held him to it until he lost his life and saved his soul. A long introduction to this posthumous publication gives a full survey of Lord Tweedsmuir's literary work.

THE ARMED FORCES OF THE PACIFIC. *A Comparison of the Military and Naval Power of the United States and Japan. By W. D. Puleston. Yale University Press, $2.75.*

Captain Puleston made his reputation with his biography of Mahan. He writes this book, however, as the former head of the intelligence division of the United States navy. He does not believe that war between the United States and Japan is inevitable, but he sees no reason for panic if it should come. The book is full of statistics; every imaginable method of statistical comparison of the navies of the two nations is used. But the basic statistic relates the American navy to the Japanese as 100 is to 70, and Captain Puleston indicates that there are many elements involved in this particular naval problem which make the American strength even greater than this proportion would indicate.

THE INCURABLE ROMANTIC. *By Roderick Peattie. The Macmillan Company, $3.00.*

One naturally expects a professor of geography to get around a bit, and Mr. Peattie has traveled extensively in the line of duty. The results of his scientific researches are recorded in other volumes. In this breezy autobiography he tells of his adventures in living—as a boy, as an undergraduate in Chicago, as a graduate student at Harvard, in the war, as a teacher at Williams and Ohio State, and on his travels. It is a hilariously entertaining record the flavor of which, unfortunately, cannot be conveyed in a paragraph. Apparently there have been few dull moments in the author's life, and there are no dull pages in the book.

Books Received

Periphery of Time, Sonnets. By Christine Hamilton Watson. Fine Editions Press, $2.00. Forty-five sonnets. Considering how hard it is to write even one good sonnet, the author merits praise for a volume in which there are so many good and so few that are less than moderately good. There is vigor of thought in them, as well as excellence of form.

Natural Science in German Romanticism. By Alexander Godevon Aesch. Columbia University Press, $3.00. (To be reviewed.)

We Hold These Truths, Documents of American Democracy. Edited by Stuart Gerry Brown. Harpers, $1.50. More than two score classics of democracy—from the Mayflower Compact, through the Virginia Bill of Rights, the Declaration of Independence and the most notable utterances of presidents and jurists, down to F. D. Roosevelt's first inaugural—are collected into a volume which may well serve as a textbook of democracy for Americans of all ages.

Your Child and God. By Robbie Trent. Willett, Clark & Co., $1.50. (To be reviewed.)

The Pocket Reader. Edited by Philip Van Doren Stern. Pocket Books, 25 cents. Nearly 500 pages of prose and poetry of the most varied sorts (except that it is all good), at the price of a magazine. Ideal for carrying on a journey or reading in bed. Among the many authors represented are Henry James, Wodehouse, Woolcott, Thoreau, Housman, Vachel Lindsay, John Donne, Walt Whitman, Dorothy Parker.

Wang Ching Wei, Puppet or Patriot. By Don Bate. Ralph Fletcher Seymour, Chicago, $1.50. (To be reviewed.)

Indian Agents of the Old Frontier. By Flora Warren Seymour. Appleton-Century, $3.50. This is a new angle on the unending Indian question. The agent was the government's contact man with the Indians. Sometimes he was competent and conscientious and a sincere friend to his charges. More often he was a political appointee with no fitness for his task and no interest in it except as a means of personal advantage. Sometimes he was a complete crook. The government generally thought of him as the distributor of rations to the Indians whom it had pauperized by taking their lands. Mrs. Seymour is a thorough expert both in Indian history and in the problems which are the present legacy of earlier mismanagement. Her book discusses many episodes, some fairly familiar, like the troubles with the Sioux and the Apaches, others less generally known. It is a valuable addition to the literature of the old west.

Spinoza and Religion. By Elmer E. Powell. Chapman & Grimes, $2.50. Originally published in 1906 as the elaboration of a Ph.D. thesis which the author had written in German at Halle, this careful study well deserves the republication that it now receives, and all the more because it challenges the general view of Spinoza as a person of deep religious interest and the classic description of him as a "God-intoxicated man." Dr. Powell finds that Spinoza's "pantheism" was a leveling down of God to the plane of nature rather than a lifting of nature to the plane of God or a discovery of the qualities of divinity in the world, and therefore he considers that his system is more accurately described as "atheistic monism." Similarly he finds that Spinoza's personal interest in religion was practically nil.

Father of the Blues, An Autobiography. By W. C. Handy. Macmillan, $3.00. Whether one believes the "blues" type of music to be a great achievement in creative art, as many do, or rates it as a deplorable aberration, the story of its inventor's life, which he tells with dignity and grace, has an appeal of its own. The going was not easy for a young Negro musician in the south forty years ago. It didn't become much easier when he became an important figure in "Tin Pan Alley," but he met the difficulties with good nature and ultimately with success.

The New Testament in Basic English. E. P. Dutton & Co., $2.00. (To be reviewed.)

Understanding Religion, An Introductory Guide to the Study

of Christianity. By Bernard Iddings Bell. Morehouse-Gorham Co., $1.00. A textbook for classes in Episcopal church schools. There is also a students' note book (50 cents) to be used in connection with the text.

International Federation of Democracies (Proposed). Compiled by Julia E. Johnsen. H. W. Wilson Co., $1.25. A compilation of extracts from many authors discussing the general question of world organization, describing several proposed plans (e.g., "Union Now," an English-speaking union, and regional federations), and giving arguments for and against these plans.

Make Your Agency More Effective, A Manual for Institutional Self-Study. By Arthur L. Swift, Jr. Association Press, $3.00. (To be reviewed.)

Legal Miscellanies, Six Decades of Changes and Progress. By Henry W. Taft. Macmillan, $3.00. Nearly sixty years of legal practice in New York city have given to Mr. Taft a degree of experience and distinction which makes his relation to his brother, the former President, an honor that works both ways. These miscellaneous essays on legal topics have a groundwork of profound knowledge of the law but in form and style they seem the charming and informing conversation of a wise old lawyer rather than papers prepared for a bar association.

The Voice in the Wilderness. By M. Lafayette Harris. Christopher, $1.50. The president of Philander Smith College, Little Rock, Ark., expounds a conception of education as including the culture of the whole personality, not excluding religion. The first chapters deal somewhat specifically with Negro education; the later ones are collected educational addresses.

Spa, Versailles, Munich, An Account of the Armistice Commission. By Col. Samuel G. Shartle. Dorrance, $1.50. The author spent four years in Germany as military attaché before the First World War, was military observer during the first part of that war, and served as a member of the armistice commission which was charged with the execution of the terms of the armistice. This commission sat at Spa, Belgium, from November 1918 to July 1919. Col. Shartle gives a close-up view of the peace negotiations, not greatly to the credit of the European participants, and sees Germany as a nation, then and now, irrevocably committed to belief in its own superiority and in force as the means of asserting it.

CORRESPONDENCE

Time for Recess

EDITOR THE CHRISTIAN CENTURY:

SIR: In the light of the horrific and ever extending threats of totalitarianism many of us who are pacifists by principle have altered our position. Personally, although I am a pacifist, I have declared a recess in my pacifism. A fight and the use of force as between two individuals or between two nations, is one thing. But the wholesale destruction of civilization now threatened is quite something else! The present world situation portrays two different ideologies at death grips—the idea of a Christian civilization vs. the idea of a godless state.

Great Barrington, Mass. THOMAS F. OPIE.

Pharisaism, Bigotry, Intolerance

EDITOR THE CHRISTIAN CENTURY:

SIR: I have always thought that The Christian Century was liberal and tolerant and that it honestly tried "to see things steadily and see them whole." Consequently I was surprised to find your editors writing in your issue for June 4, 1941, that Boston University school of theology is going "along with the present war effort" merely because its graduate school had announced certain courses which might conceivably prepare students not for war but for national defense. A discriminating journal would have recognized and admitted that distinction. Although the editorial speaks of "an official repudiation," this was a one-man agitation and was at least partially repudiated within a week of that man's agitation.

Only a little verification or research would have revealed facts about Boston University and its school of theology which would make the school anything but the center of militarism your editors imply it is. Here are some of the things which your informant neglected to tell you:

(1) That President Daniel L. Marsh abolished compulsory military training at Boston University just after he became president 16 years ago.

(2) That in the present emergency President Marsh has consistently opposed American intervention in spite of the fact that his distinguished fellow presidents in the Boston collegiate area, President Conant at Harvard, and President Compton at Massachusetts Institute of Technology, have counseled all-out aid to Britain.

(3) That Dean Earl Marlatt of the school of theology has been for 15 years, and still is, an outstanding exponent of *rational* pacifism, requiring a paper on "Education for Peace" as the major assignment of his course on "Educational Ministry."

(4) That Dean Marlatt is himself the author of several notable hymns for peace, a "Litany for Peace," and innumerable book reviews arguing for peace through the active eradication of the causes of war.

(5) That both President Marsh and Dean Marlatt have consistently allowed radical pacifists to express themselves without restraint or rebuke and have again and again defended them in this right even against federal investigators or in the civil courts to which their allegedly subversive activities had brought them.

In short, it would appear that the extremist students who railroaded that resolution through a packed session of the student association, along with the editor who wrote that editorial in The Christian Century, had so far mastered totalitarian techniques and attitudes as to purge their most loyal supporters and defenders the instant they disagreed with them in a single item of their ideology. This is obviously not Christianity but pharisaism, bigotry, intolerance, of the sort which has caused misunderstandings and wars since the world began and can never prevent them as long as men believe in private judgment, freedom of thought, speech and worship.

Boston University School of Theology, Boston, Mass. EARL MARLATT, Dean.

From England

EDITOR THE CHRISTIAN CENTURY:

SIR: I have the opportunity of reading your journal sometimes and appreciate the stress you lay on the need for social Christianity in practical politics. "The evil thing" to be overcome in the minds of many of us is definitely the corrupt form of society existing in Britain and America which permits 80 per cent of the wealth of the community to fall into the hands of less than 10 per cent of the people, most of whom have no real patriotism. Continue to serve humanity in the way you are doing.

Birmingham, Eng. E. A. COLLINS.

Contribution to Equilibrium

EDITOR THE CHRISTIAN CENTURY:

SIR: I paid for an extension of subscription in the hope that you might regain your mental equilibrium, but I fail to see any sure sign of it in your editorials. If your position on national defense is correct, everything we are doing in the way of providing a more adequate national defense is not only sinful but opposed to sound public policy. If you admit that armament is essential to defense where are you going to draw the line? Shall

we have just enough to give us a false sense of security, or shall we have enough to meet a great emergency?

You have for many months advocated a negotiated peace. Do you think you are honest in setting forth such a proposition in all seriousness? What right have we to urge Great Britain to repudiate all the pledges made to the conquered peoples of Europe? What reason have we to expect that Hitler would restore the government to the nations he has overrun? Why talk about a negotiated peace in the face of the fact that Hitler has a stranglehold on both Europe and Asia today?

Dewey Methodist Church, H. W. MITCHELL.
Buffalo, Minn.

Not Submerged

EDITOR THE CHRISTIAN CENTURY:

SIR: There has been so much said to the contrary that I should like to take this opportunity to give my appreciation to one periodical that has not been submerged by the overflow of war hysteria and insanity. Throughout this mad struggle you have continued to print the articles of great men who have stood with both feet on the ground and faced the issues squarely. You have recognized not only the greatest religious bodies of the world, but you have included the contributions of the smaller religious organizations, such as the Friends, Mennonites and Brethren. Your editorial policy has been consistent throughout and has reached behind the vast volume of propaganda so prevalent in the press of today.

Church of the Brethren, D. EUGENE LICHTY.
Wetonka, S. D.

Tigner on Rome

EDITOR THE CHRISTIAN CENTURY:

SIR: Not so fast, friend Tigner, not so fast! A little less vehemence but greater insight! What is this you are saying after holding us spellbound by your oratory: "Concerning the uncontested might of imperial Rome he [John on the island of Patmos] wrote: 'As for the conqueror, I will make him a pillar in the temple of my God; I will inscribe upon him the name of my God—the name of the city of my God, the new Jerusalem which descends out of heaven.' And, by the Eternal, it came to pass!"

So all this happened to "imperial Rome"! Did this really come to pass? Some of us have an utterly different understanding of history and cannot regard the dickerings of church leaders with the wily Constantine as the much heralded "triumph of Christianity." May I refer you to a certain passage written by the scholarly Richard Roberts in his *The New Man and the Divine Society?* "What actually happened was that two corporations entered into a concord by which one party attained a certain recognized prestige and power as the price of subordinating itself to the ultimate purposes of the other. The empire did not become Christian in any sense; henceforth the church was less than Christian. Constantine, it has been said, rendered lip-service to the church, and the church promised life-service to the emperor. It was henceforth delivered from persecution but it had surrendered its independence."

Less vehemence, brother, but more insight, we pray you!

Redlands, Calif. SAMUEL R. PERRY.

Tragic Simpletons

EDITOR THE CHRISTIAN CENTURY:

SIR: If the article "Aid to Göbbels" truly represented the Archbishop of York's attitude to Germany and the best thought in Britain, one who was born British, brought up in the British tradition and has spent 15 years of his adult life in England prays that God may use Germany in good Old Testament fashion to pulverize Britain. Such hypocrisy and humbug must be an offense to the Almighty. We now know that Malvern, as for myself I have long suspected, was eyewash for the British masses. It is high time that the American people should learn that behind all the high sounding idealism of a Britisher there is first and foremost the Tory nationalist and imperialist, which vitiates all his fine ideals.

I have no hesitation in saying, from my knowledge gained in England the first eight months of the present war, that the British leaders, with France as their dupe, set this tragedy afoot. Munich was not a peace, but a postponement as treacherous as anything that Hitler ever did. Poland, always and traditionally an exciter of war, was made the stooge. Mr. Chamberlain and his government were adamant to all appeals public and private in England to come to a peaceful settlement.

The simpletons of this terrible tragedy are the leaders of America, whose latest achievement has extended the war to Russia by their support of Britain in the diabolical starvation of the occupied countries, to say nothing of squandering the money of the American people in a war being fought for stakes which are none of their concern.

Christ Church, H. G. PURCHASE.
Pioche, Nev.

To Change or Not to Change

EDITOR THE CHRISTIAN CENTURY:

SIR: Was it Mr. Gibson or the editors of The Christian Century who chose the title, "The Flight of Moral Leadership" and blazoned it on the front page of the issue of June 25? One reads this article with a cynical smile when he finds, by implication at least, that Romain Rolland, Reinhold Niebuhr, John C. Bennett, Maude Royden and Sherwood Eddy, to say nothing of the others named, have abdicated as moral leaders because, forsooth, they have changed their minds about some things during recent years. This apparently Mr. Gibson never has done and never expects to do. He is therefore a moral leader!

For myself I honor these folks who have the courage to change their minds when they face new situations and problems. So far as one can judge from Mr. Gibson's article, the supreme sin, the act which makes forfeiture of moral leadership absolute, is that one should have a new idea or a new attitude toward living issues as the years pass.

Mr. Gibson has a perfect right to agree with The Christian Century in its attitudes towards war and peace if he wants to and can. But to set himself up as judge to decide that all who cannot follow along that way are renegades and traitors and therefore no longer moral leaders is quite beyond the mark. I happen to be one who fears the leadership of any man who never learns anything nor gets a new idea or dares to change his mind but who has everything catalogued, defined and fixed forever. It takes a lot more courage to confess to a former wrong judgement than it does to stick to it through thick and thin, despite what a great many people hold.

Melrose, Mass. C. C. P. HILLER.

Endorsing Secular Patterns?

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with great interest "The Flight of Moral Leadership" by George M. Gibson. Most of the men referred to I know personally. More than once I have listened to their lectures and seen the eyes of hundreds of college youths glisten as they took notes. And now John C. Bennett and others talk of "responsibility." Yes, sir, responsibility! When George M. Gibson graphically states that the things which John C. Bennett, Maude Royden, Sherwood Eddy, and others, preached, "had no deeper roots than in the soil of time-and-place," he merely echoes the conclusion reached by Albert Jay Nock that many church leaders seem to be doing nothing else except "offering an endorsement of the pattern of conduct set by secular society at the moment." See the very thought-provoking article which this essayist has in *Scribner's Commentator* for July.

It is all very pathetic. How indeed would those churchmen answer the question: "What do you believe that you won't take back" when circumstances change?

Corvallis, Ore. WILLIAM SCHOELER.

NEWS *of the* CHRISTIAN WORLD

Camp for Public Service Opened

Draft Objectors Include Many Professions—Kagawa Pleads for Peace—Peace Meeting Threatened

(Correspondence from Southern Ohio)

CINCINNATI, June 24. — "Peaceful soldiers" are encamped near Marietta on the crest of a hill overlooking the Ohio river. There are no sentries, no bugles, no uniforms, no parades in this camp. In this "Public Service Camp" conscientious objectors are just beginning their year of civilian "service of national importance." Not swords but plowshares, not spears but pruning-hooks are the instruments with which these selectees serve their country. This is true quite literally, for they work at the state forestry nursery, pruning, planting, cultivating trees.

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Daily Schedule of Hard Work

Their schedule is not an easy one. The day begins at 5:30 when the rising bell sounds. Breakfast is at 6:00. Then there is a half-hour religious service conducted by David Wedel, Mennonite pastor from Halstead, Kan., who is the official director of the camp. The men are in the fields from 7:00 until 4:00 with an hour for lunch. Except for those on "K. P.," there is plenty of time for rest, study and recreation before "lights out" at 9:30.

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Men from Many Vocations

Although the camp is not large, there is a variety of experience represented among the men. There are two schoolteachers, a cabinet-maker, a salesman, an accountant, a clay worker, a stone mason, a painter, a newspaperman, a former teacher of political science at Duke University, together with some farmers and truck drivers from Mennonite communities in northern Ohio. Director Wedel is eager to make this "army" camp an experience in the democratic process. The barracks are divided into four sections, each of which houses 18 to 20 men. The men of each section choose two representatives to the camp council which has responsibility for making and carrying out camp policies. A Scripps-Howard staff writer who covered the camp recently wrote this about them: "These men are not 'panty-waists.' They're he-men — husky, clear-skinned, clear-eyed, hardworking, soft-spoken. There are no wild flowing whiskers, no red rolling eyes, no shouting agitators, no soap-box crusaders." They are men who want to serve their country, but they do it in a way which they deem to be constructive.

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Kagawa Pleads For Peace

Kagawa came here recently to address a crowd of 1,200 which packed the Ninth Street Baptist Church. He interpreted the recent unification of the Christian churches in Japan to be recognition of Christianity as one of the three indigenous faiths of his country. "The Christian church," he said, "is much stronger since the nationalization." He lauded the work of Christian missionaries who have gone to Japan, attributing advances in the area of purity and temperance to their work. He cited, for instance, the marked decline in divorce rate which he reported to be now at about eight per cent in Japan. The spirit of personal devotion and of social service evidenced by Christian missionaries has wakened, he said, a response in the whole nation. Buddhists and even Shintoists who had not thought of it before, now have large institutions for social service throughout Japan. Kagawa ended his address with a plea for peace. He believed he had been called by God to come to this country to pray and to plead for peace in the Pacific. "This is a crisis of history," was his claim, "and in it we must give testimony for the cross of Christ."

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Interventionist 'Would Bomb' Meeting

When Senator Nye came to town this week to address an America First rally, a zealous interventionist gained wide publicity through views he expressed on a penny postcard. Mrs. Robert Taft, who was also addressing the meeting, read it before the crowd and the papers gave it prominent space. "I am not grateful to you for sending me notice of the traitorous assemblage to be held on June 16. I do not care to listen to nazi agents, even when U. S. senators and their wives. If I had the authority I would bomb and machine-gun your meeting. I am a member of the Fight for Freedom Committee." Particularly unfortunate is the fact that the sender of the postcard is professionally recognized as a minister of the gospel of Christ. One wonders where he would seek "authority" to bomb and machine-gun his fellow citizens. To the credit of local Fight for Freedom officials it should be added that they have issued a statement repudiating his position as inconsistent with any "'fight for freedom." Ought his church to issue a statement pointing out the inconsistency with its position, too, or is that obvious?

BRUCE D. MAGUIRE.

Friends House, London, Severely Damaged

Friends House on Euston Road was damaged in a recent air raid. At the time of its building, only a few years ago, Friends House was awarded a prize as the most distinguished building from an architectural standpoint erected in London that year. On the same night the Westminster Meeting House of the society was destroyed.

Missionaries Cancel Sailing for Africa

The Foreign Mission Board of the Southern Baptist Church has announced that nine missionaries of that denomination have been advised to abandon their plans to sail to missionary fields in Africa.

Iowa Invaded by Cult of 'I Am'

Sect Induces Belief by Chanting—Palmer Addresses Anti-War Rally —Greeks Plan Care of Orphans

(Correspondence from Iowa)

DES MOINES, June 21.—Des Moines was invaded a week ago for the first time by leaders of the "I Am" cult. They held week-end meetings at a hotel. The party was led by Mrs. Zora Swingley of Chicago. She explained that G. W. Ballard, cult leader who died a year ago, is now an "ascended master" along with Christ and "St. Germain." "St. Germain" is the spirit who is alleged to have dictated the "I Am" revelation to Ballard. He is believed to be a reincarnation of Lord Bacon who is believed to have written the Shakespearean plays and is also believed to have been a reincarnation of Samuel, the biblical prophet. Hearers were assured that each one has an "electronic presence." They were told that if the doctrine was a little difficult to understand at first, this would be overcome when the chanting of "I Am" got well under way. The speaker asserted that those properly initiated can get anything they might want, but novices were advised to be moderate at first in their requests. The chanting is a way of making requests. It is "calling."

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Palmer Addresses Anti-War Rally

Recently a very significant meeting was held at the First Methodist Church. It was sponsored by the youth federation and a number of ministers. Albert W. Palmer, president of the Chicago Theological Seminary, was brought here for this meeting, and gave a telling address on the theme, "Religion Confronts War." Stoddard Lane, minister of Plymouth Congregational Church, presided and conducted a panel discussion following the address. An audience of some 600 gave close attention. There was a large proportion of youth in it.

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Stanley Jones Heard By Thousands

E. Stanley Jones was in Des Moines for a four-day engagement recently. Great audiences met nightly in the large University Church of Christ, and Dr. Jones spoke at numerous other appointments while here. He was also the speaker at the annual meeting of the Des Moines council of churches. At this meeting, Marvin O. Sansbury, minister of University Church of Christ, was elected president of the council.

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Danish Church Meets

The United Danish Evangelical Lutheran Conference of America recently brought together about a thousand delegates for a meeting at Cedar Falls. S. C. Carlsen,

national synodical president, was the chief speaker. Dr. Carlsen presided at the service when three candidates were ordained to the Danish Lutheran ministry.

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Pastor Recalled by Large Church

A signal honor has been conferred upon Frederick J. Weertz. Last October, Dr. Weertz left the pastorate of St. John's Lutheran Church of this city to become pastor of the First Lutheran Church of Los Angeles. The reason for his going was bad health. Now he is greatly improved in health. Yesterday a congregational meeting at St. John's invited him to return to the pastorate here. St. John's claims to be second in membership of all the Lutheran churches of America.

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Rockwell Smith Attacks Class Nature of Church

The Iowa-Des Moines conference of the Methodist Church has just held its annual meeting at Atlantic. One of the guest speakers at the conference was Rockwell Smith, professor of rural sociology at Garrett Biblical Institute. Dr. Smith pointed out that if the population is divided into groups on an economic basis, it will be found that in the lowest income group only 28 per cent belong to the church, while in the highest 72 per cent are church members. The Iowa-Des Moines conference has set up a four-year program for increasing the effectiveness of its rural churches. Dr. Smith praised this as a step in the right direction.

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Greeks Plan Care Of Orphans

A six-state convention of A.H.E.P.A.—the American Hellenic Educational Progressive Association—is closing tonight with a festival gathering at the Moose Hall in Des Moines. One of the matters discussed at the convention is care of Greek war orphans. Speakers have stressed the pride of these Greek citizens of our land in their twofold heritage—the culture of ancient Greece and the citizenship of America. Some 600 delegates are here for the meetings, coming from Iowa, Minnesota, Wisconsin, Missouri and the two Dakotas. Business meetings have also been held by the two auxiliary organizations, Daughters of Penelope and Sons of Pericles.

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And So Forth

Des Moines is discussing a proposal to prohibit dance halls from selling beer. The Iowa legislature, which meets every other year, last winter passed a law which provided for the separation of beer selling and dancing unless municipalities specifically provide for it by local ordinance.

Marshalltown has a unique celebration each year in the form of a mammoth parade featuring county Sunday schools. This year's event is scheduled to come soon.

WARREN C. TAYLOR.

Draft Deferment Denied to Witnesses

Only "pioneers" and headquarters workers of the Jehovah's Witnesses sect will be automatically placed in deferred draft classification, Brig. Gen. E. L. Compare, state director of selective service in Arkansas, ruled.

Smoky City Plans To Uncover Sky

Pittsburgh Ordinance Follows St. Louis Scheme—Few Strikes in Steel Center —'Defense Homes' Being Built

(Correspondence from Pittsburgh)

PITTSBURGH, June 27.—A doctor will tell you that a Pittsburgher's heart, however kind it may be, is as black as your hat. Try as we will, we natives cannot convince anyone that Pittsburgh's air is pure. There is a reason. It isn't pure. During the past winter, the "smog" became so deadly that loud protests arose. So a committee was appointed to compel the city to imitate St. Louis and try to get rid of the nuisance. It was high time. The air had become as thick as soup. Curtains turned smudgy over night. Clothes were ruined. Goods in stores were injured. The health of our citizens was impaired. Pneumonia ran riot; the procession of the hearses was depressing.

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Plan Smokeless City By 1943

Tomorrow the city council will begin an intensive study of a new ordinance designed to save the city $15,000,000 a year and to allow us to see the sun during the winter months. The ordinance requires that smoke be eliminated at the source. Mechanical devices must be introduced which can burn coal smokelessly. Beginning next October all coal users, except railroads, river boats and private residences, shall operate under the ordinance. Railroads will come under the rule a year later and homes in 1943.

* * *

Few Strikes in Steel Center

Day after day has dragged by and the strike of our truckmen continues. Frequent reports are heard of fist fights and of trucks being thrown into the rivers. And now, we hear, Washington is being called upon to try to settle the differences. However two things are worth noting about our Pittsburgh area: (1) We have had very few strikes of any nature. The vast steel mills, the great electrical plants and the glass factories have gone along relatively quietly. (2) Aside from the products noted, not much is being manufactured in this district directly for war. In fact, it is quite noticeable that war materials are not being made here. Yet if bombers came over, we are told that this would be one of their primary objectives. Modern war needs steel and this is the Essen of America.

* * *

Investigators Study City

Do the textbooks tell the truth about Pittsburgh? Have the rich men blinded our eyes? Four Vassar girls and their teacher in economics want to know. Accordingly Edith Kinnicutt, Margaret Verhoeff, Agnes Strauss, Mary Draper and their professor, Mrs. Paul M. Sweezy, left Poughkeepsie in two automobiles to spend a month finding out. Today they are interviewing labor leaders, big industrialists, plain workers and people in general. They are studying social conditions, and the hopes and fears of many people. They have looked over our large housing projects, gone into our mills, talked to our educators. They seem surprised that Pittsburgh is as good and peaceful as it seems to be. "We have been especially amazed at the amount of good will and willingness to cooperate between unions and management here," they said.

* * *

Rats, Orchestras And Ordinations

Of course there is another side. We are behind in our garbage collection and rats are infesting the town. The city dads say: "Moving season, house-cleaning time and prosperity always bring more rubbish." Meanwhile housewives in the poorer areas complain bitterly about housing. But look at our schools. Over 1,300 graduated from Pitt, over 600 from Tech, 52 from the Pennsylvania College for women. Sixteen preachers were ordained at Western Theological and 19 at Pittsburgh-Zenia. At the same time Duquesne University (Catholic) graduated 225. Thus we have our brighter side. Local artists put on a creditable exhibit at Carnegie Institute. Our symphony orchestra gets better and better, the flowers were never lovelier in the annual show at the Phipps conservatory. But we mustn't forget the rats.

* * *

And So Forth

The First Baptist Church has called Frank A. Sharp, formerly pastor of the First Baptist Church of Huntingdon, Pa., as director of religious education. This church employs modern methods of education.

Washington has allotted 5,000 "'defense homes" to Pittsburgh. The mayor and the building trades council think that we should have at least twice as many. The outsider is at once impressed by the vivid contrast between our elegant homes on the avenues and our miserable depressed areas.

For some reason, probably because of the shadow of war, our churches have more worshipers than for a long time. Some people say that people come to church only when they can pay. It is certain that youth is taking a new interest in religious affairs.

When Senator Burton Wheeler came to town to talk against war, 3,300 turned out to hear him. A pro-war meeting held the same night, with a speaker of national fame, drew only 165, the papers said.

JOHN RAY EWERS.

Anglicans Offer City Temple Shelter; Also Bombed

Only a week after it had been announced that St. Sepulchre's Church had offered its building to the City Temple, London, for use until the edifice of that church is rebuilt at the close of the war, this Anglican church was also bombed.

Presbyterians Refuse Aid to U.S.O.

A resolution recommending that all churches of the Presbyterian synod of Pennsylvania refuse support to the United Service Organization because of "liquor and vice conditions" in the immediate vicinity of army camps, was adopted by the synod at its 59th annual conference.

South Warned by J. Edgar Hoover

Growth of Radicalism Noted by FBI Head—Soldiers on Leave Deepen Sectional Feeling

(Correspondence from Mississippi)

ABERDEEN, June 12.—The commencement orators have passed by with little light being shed on the situation, though there was much dutiful genuflection to the word defense. Mostly men who have already "arrived," they gave out innocuous and irrelevant advice to younger men. The war note was modulated but J. Edgar Hoover's ineffable wisdom produced again his usual warning of the dangers from radicalism while he was being decorated with another degree.

* * *

Council to Improve Negro Education

The Mississippi Interracial Council committed itself at its annual session to work for an appropriation for a school for delinquent Negro youth. The organization is alleged to have nothing to do with politics, but it is difficult to see how this can be done non-politically. The council decided that the status of Negro education in the state was their chief continuing interest. Regional forums and national defense training were continued as studies.

* * *

Crump Machine Finds An 'Ungrateful' Official

The Memphis grand jury, criticizing the police system, suggested that the police confine themselves to the use of "competent evidence, that they permit the arrested to communicate, and give courteous consideration to all who fall into their hands." Meanwhile the Crump machine requested the resignation of a county official who disagreed with them. County Attorney Gailor, son of the late Episcopal bishop and long a power in the machine, denounced the official as "having been given the office on a silver platter by us and then ungratefully disagreeing with the organization." The papers commented that in their innocence they had thought the citizens had something to do with the election of officers.

* * *

Presbyterians Reach The 1930's

Southern Presbyterians rubbed their eyes after reading the report of their recent assembly. The election to the moderatorship of President Diehl of Southwestern College surprised them. For years he and his institution were under fire from conservatives. The courts, the Crump machine and church politics were all concerned in it. The president was charged in written statements with crime and heresy. Church leaders denounced him for taking the school from the church as Vanderbilt had been. But the whole controversy seems to have subsided. The entrance of the denomination into the Federal Council and the refusal of the assembly to investigate a professor who had outgrown Westminster infallibility showed this change. However, "liberalism" in theology does not mean "liberalism" in economics. River planters dominate Southwestern and the Crump machine is supposed to find it available when needed. The Southern Presbyterian Church has moved forward rapidly and now is about where many denominations were in 1930.

* * *

Ex-Teacher Edits Daily Paper

Meanwhile George McLean, who lost a teaching position at Southwestern a few years ago by attacking the Crump machine, celebrated his fourth anniversary as editor of the *Tupelo Journal*. He has turned a weekly into a daily, has more subscribers than any small town paper in the nation—8,000 in a town of 6,000—and has demonstrated that a liberal, progressive, courageous journal can be carried on in the south. The *Journal* carries more international news than any other paper in the region and is perhaps the most quoted.

* * *

Collins Stirs Debate Among Officers

Every columnist and editor in the area has written about Ross Collins' article in a recent magazine on the inadequacy of our defense. The congressman from Meridian, Miss., chairman of military appropriations and a convinced advocate of peace, has for years objected to brass-hat militarism. He did not support conscription and has endeavored to build up mechanized and air forces. The article is almost required reading in training camps and expresses mildly what is said in every officers' mess.

* * *

Town Invaded by Soldiers on Leave

City officials and pastors in one small southern town recently wondered what a nazi blitzkrieg would be like after a weekend invasion by soldiers looking for "recreation." General disorganization, drunkenness, house breaking, insulting of women, are said to have prevailed. "Recreation" seems to mean drunkenness, gambling and prostitution. The wide open urban Sunday has not yet penetrated most southern small towns. Soldiers from other sections have complained about this and in some places have encouraged violation of the local laws. This has not added to the friendliness between citizens and camps. The war department policy of sending men into distant states makes as much for re-enacting of the war of the 60's as for reconciliation.

* * *

And So Forth

A Gulfport, Miss., grand jury released Jehovah's Witnesses when the judge ruled flag saluting irrelevant.

The air training school near by purchased 78 lots from Senator Harrison.

The sitdown strike of southern coal operators was finally broken by the federal government and regional differentials dropped.

Training of English youth in southern air-bases has brought the war nearer to many communities. Some have wondered how this can be reconciled with our sanctimonious words about international law.

The Mississippi supreme court held that a Negro Pullman porter may not sleep in the Pullman. CHARLES G. HAMILTON.

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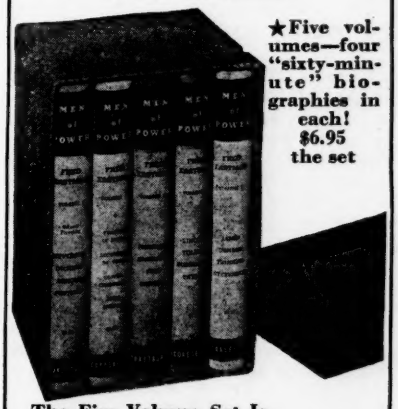

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PRICES SLIGHTLY HIGHER IN CANADA

U.S. Oil Embargo Affects Thailand

Rationing Used to Meet Shortage—Christians Are Barred from Office—Missions Hold First Meeting

(Correspondence from Thailand)

BANGKOK, May 23.—The censors being willing, this letter will go on the first regular clipper plane from Singapore. This new service represents the closest link Thailand has with the United States. The papers often report that America refuses to sell oil or gasoline or steel, and the unthinking take it as a direct slap at this nation. All gasoline and kerosene are now rationed, though the government assures us that there is no danger of running out completely. It was rather ironical that a Clark Gable feature picturing America's oil wealth should be shown on the day that rationing went into effect.

* * *

Victory Parade Delayed In Tokyo

With the lifting of martial law today in 24 border provinces, life in Thailand has returned to normal following the recent signing of the agreement with Indo-China. The one exception is that reserve officers and men have not yet been released from the army, but it is hoped that this demobilization will soon be ordered. Early in April a great celebration had been planned. Thousands of soldiers were sent to Bangkok to march in the victory parade. However, negotiations in Tokyo dragged on interminably and it was April 27 before the parade was held. For three hours early that Sunday morning the troops were reviewed by the premier who is also the minister of defense. In the week that followed troop trains left daily for the interior and small celebrations were held in all important centers.

* * *

War Raises Cost Of Living

Though Thailand's particular problem has been cleared up, the international situation in the Far East remains uncertain. "Watchful waiting" describes the attitude of both Thai and foreigners as they regard the movements of Japan on one side and of Britain on the other. Nearly all British children left with their mothers some months ago. Americans due for home leave have also gone, but no missionaries have left except where there has been a health or education problem with children. Some in northeast Thailand were obliged to come to Bangkok during the French bombing, but these will return shortly. On the whole life is about the same as before the war except that the cost of living has risen sharply.

* * *

Missions Meet For First Conference

The outstanding religious event of the year was the all-Thailand conference of the National Christian Council at Petchaburi last month during the school holidays. For the first time there were delegates from every mission group and from every major Christian center. The theme was "The Church" and the Madras findings were the basis of discussion. The high points were the worship and communion services.

* * *

Religious Test for Civil Office

The Thai government has adopted the policy that only those who hold to the state religion may be employed in government service. This ruling has put every Christian, Moslem or other non-Buddhist to a severe test of his faith. Some have preferred to accept Buddhism and keep their positions. Others have resigned and sought employment elsewhere. For the first time in many decades it has been really difficult to be a Christian, and a stronger church should result.

* * *

Higher Education Faces Decentralization

Three years ago the ministry of public instruction centered preparation for higher education in four government schools in Bangkok. This meant that students in the provinces must go to Bangkok at about the age of 15 in order to pass an entrance examination for these schools. There has been much dissatisfaction with the plan even though the schools were of very high standard. A commission is now working on a new project to establish preparatory schools and even universities in strategic points outside of Bangkok.

* * *

And So Forth

A hostel for university men students has been opened in Bangkok through the cooperation of the Y.M.C.A. and the American Presbyterian Mission. James E. Boren is the student pastor. It supplies a long-felt need for a Christian social and recreational center in the area near the national arts and science university. Walter A. Zimmerman, secretary of the Y.M.C.A. for the past ten years, has returned to the United States on furlough and has been succeeded by Byron P. Barnhart, formerly of Korea.

E. MOWBRAY TATE.

Baptists Refuse to Bless War

The Southern Baptist Convention, held recently in Birmingham, expressed its sympathy for Great Britain and the cause of world democracy. Insofar as our information goes, no church body has spoken in clearer terms concerning America's obligation to give "all-out aid" to England. After this had passed, however, the convention "resolved that the aforesaid resolution in no way commits the Southern Baptist Convention to an approval of war as a recognized principle in settling international differences."

Baptist College Seeks $500,000

The campaign for $500,000 for Howard College, Birmingham, appears likely to succeed. Although a Baptist college, the school has the support of many of all faiths among the citizens of Birmingham. The centennial of the college comes in January 1942. So the campaign is in celebration of 100 years of service. Howard College and Birmingham Southern enroll more than 2,500 students.

Work Camps Used By Presbyterians

Four Camps Serve Community Welfare —Quakers Rebuild Mexican Town —Plan China Relief Unit

(Correspondence from Philadelphia)

PHILADELPHIA, June 24.—Four Presbyterian work camps, organized on the Quaker pattern, have been inaugurated under the department of social education and action of the Presbyterian Board of Christian Education. They aim to train Christian leaders through creative, constructive manual labor to render service to impoverished communities. Four camps have been established: at Asheville Farm School, Swanannoa, N. C.; at King Ferry on Lake Cayuga, N. Y.; at Monte Vista, Colo.; and at Dwight Indian Training School, Vian, Okla. Each place will have 16 work campers. They will plaster and paint churches, build community playgrounds or youth conference cabins. Part of each day will be devoted to seminars and Bible study, with a field trip each week.

* * *

Quakers Rebuilding Tuxpan, Mexico

Forty young men under the American Friends Service Committee went down to Tuxpan, Mexico, for rehabilitation work in the earthquake area. Thirty more have returned to the Laguna area where the Quakers had been helping the Mexicans for two previous summers. The Tuxpan assignment is an emergency expedition. In a town of 7,000 population, which had 1,716 houses before the earthquake, only 90 houses are still habitable. Nearly a thousand were completely destroyed and the rest are in various stages of collapse. One of the first tasks of the volunteers has been to erect temporary shelters before the fast-approaching rainy season. They will clean the debris out of the streets, rebuild some homes and help rebuild the public schools. The Quakers are also sending "12 apostles" to Puerto Rico.

* * *

An Anglo-American Relief Unit Planned

With thousands of refugees in London, the English Friends are developing a London center along the lines of the International Student Club. They have organized a Friends ambulance unit, which has been serving in Finland, Norway and Greece and is still busy in Egypt, other parts of Africa and the bombed cities of Britain. An Anglo-American unit is now proposed for China, where there are ten civilian casualties for every military one.

* * *

And So Forth

W. Sherman Skinner of Germantown has been named president of the Presbyterian Board of Pensions, succeeding Andrew Mutch of Bryn Mawr.

Churches adjacent to League Island navy yard are cooperating to maintain at the Third Baptist Church, Broad and Ritner streets, a social and recreational center for navy men, open each afternoon except

Sunday from 4:00 to 9:30, with hostesses in charge.

Joseph Fort Newton will be the preacher at St. George's Methodist Church, July 4, at the official religious service of the city, under the auspices of the pre-revolutionary churches of Philadelphia.

Among the speakers at the Crozer Theological Seminary commencement were Walter M. Horton of Oberlin, William Russell Pankey of St. Louis, William Wistar Comfort of Haverford. The Eastern Baptist Seminary, as a part of the commencement program there, held a pastors' conference.

Toyohiko Kagawa of Japan was welcomed in his recent visit here by a luncheon at the Central Y.M.C.A., a tea at Pendle Hill and a youth mass meeting at the Second Presbyterian Church. On the previous day a luncheon was tendered to Chester S. Miao, general secretary of the National Religious Education Council of China.

Noteworthy among the near-by summer sessions should be mentioned the Institute of Race Relations and Minority Problems, under the A.F.S.C., at Westtown School, June 6-26; the Institute of International Relations, under the A.F.S.C., at Bryn Mawr College, June 27-July 6; Pendle Hill Summer School at Wallingford, June 26-July 25. CHARLES DANIEL BRODHEAD.

Diffendorfer Says Missions Make for Peace

"Our country has never gone to war with a country to which we have sent missionaries," declared Ralph Diffendorfer of New York, in speaking before the Northwest Indiana Conference of the Methodist Church at Battle Ground, Ind. People of Japan, he said, do not understand why they are at war. He added that a director of the German youth movement is developing five million Japanese youth, training them in the new totalitarian ideology.

Ask Church to Stress Reconciliation

The Northwest Indiana Methodist conference went on record as opposed to actual involvement of the United States in a foreign war, but challenged the church to lend every effort toward "creation of a fellowship of reconciliation from which may emerge conditions of a just and durable peace."

Federal Council Gains New Member

The Church of the Brethren, meeting in general conference at La Verne, Calif., has voted to become a member of the Federal Council of Churches. The group is the third national denomination to have sought membership in the Federal Council within the last nine months. The other two are the Protestant Episcopal Church, which approved membership in the interchurch body last October at Kansas City, Mo., and the Presbyterian Church in the U. S. (Southern), which took similar action in May at Montreat, N. C. As a result of the action of the Church of the Brethren the Federal Council now enrolls 24 national denominations with a total membership of 25,964,082. The Church of the Brethren has a total membership of 176,908. The national headquarters are in Elgin, Ill.

British Approve Syrian Campaign

Preventive Attack Widely Endorsed—Spurgeon's Church Hit—African Policy Discussed

(Correspondence from England)

KETTERING, June 10.—For such Britons as talk at their breakfast table there was one outstanding subject last Sunday morning. The free French and British forces had crossed the Syrian borders. It was not a surprise. For days past voices in the press and counselors from abroad had urged the necessity of checking the familiar methods of infiltration, used by the Germans in Syria. It only needed a big map to show how the methods formerly used in Rumania and Bulgaria would endanger in Syria the defense of the Suez canal. If these methods succeeded, Turkey would become an easy prey. No one who understands the people of this country can say that there is any desire to pillage a French colony or in other ways to injure a great and until lately friendly state. Our people still believe that France as a nation is not with Darlan and Laval. It is too early yet to say what counter-moves Germany will take. They are certain to be clever and may be unexpected.

* * *

Churchill Not Blamed For Crete Loss

When Parliament meets, almost the first business will be the discussion of the Cretan campaign. It is being freely discussed in the press. So far as I have seen and heard, every view expressed is inspired by a firm and impatient desire, not for less vigor, but for bolder and better planning. There is no criticism at all of the prime minister. It is recognized that he is the one man who can lead the nation heroically.

* * *

The Kaiser Passes On

The way in which the death of the ex-Kaiser was received is an eloquent proof of the transitory nature of pomp and splendor. "But yesterday the word of Caesar might have stood against the world." The Kaiser for most of us—those under 40—was dead already. Others remembered him as a pathetic figure whose vanity was exploited by the cunning and ambition of other men. But there is no disposition to carry forward the spirit which cried in 1918, "Hang the Kaiser!" He seems rather an example of what disasters threaten mankind when absolute power is given to little men.

* * *

Spurgeon's Tabernacle Destroyed

The church news of the day always includes the loss of famous buildings. Some, such as the Temple Church, for their beauty and their memories can never be replaced. "Spurgeon's Tabernacle" was destroyed in a recent raid. Incendiary bombs which fell upon the roof were extinguished, but sparks from a neighboring building set the church on fire. This is the

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PRICES SLIGHTLY HIGHER IN CANADA

second time the Tabernacle has been burned. In 1898 it was destroyed and built again in 1906. The Metropolitan Tabernacle was always linked to the name of Charles Haddon Spurgeon. For many years he was the preacher whose name all London knew. There are many admirable preachers in London today, but for the man in the street there is no one who takes the place which Spurgeon had in his time.

* * *

Things Contributed To Our Thinking

The speech in which Mr. Eden lingered upon "the four freedoms" of which the President spoke has received more attention than is commonly given to speeches. It was noticeable that he dwelt much upon freedom from want. It showed how if there is to be a new world order, it cannot be established without promoting economic well-being in all parts of the world. This means that there must be no selfish clinging to privilege. The book by John Strachey, *A Faith to Fight For,* is an uncompromising call to set over against the nazi dominion a positive new order based upon a readiness to follow "truth." That includes the truth concerning the social history and present state of man. Strachey has no hope for any effective counter-action if we have no such positive ideal. Mr. Attlee spoke for the government at the labor conference. This assembly most emphatically endorsed the policy which it adopted a year ago when its leaders entered the government.

* * *

Basic English and Basic Truth

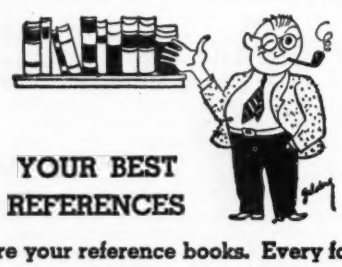
The vicar of St. Martin's-in-the-Fields, in a discussion of the New Testament in Basic English, tests it by turning to certain passages. The rendering of the 13th chapter of I Corinthians "just won't work." It is a poem. And when in the Lord's Prayer we read, "And let us not be put to the test," the writer says, "This is exactly what it does not mean." But nonetheless he advises us to read the book, because much that is in it does represent the truth of the New Testament, and what we need to do is to read the Book.

* * *

Missionary Policy In Africa

In the chronicle of the London Missionary Society there is an important article by T. Cocker Brown, the secretary for Africa, upon the report made by the commission of inquiry into the copper belt riots. "It is unthinkable," Mr. Brown says, "that an infuriated mob should be allowed to kill a group of innocent men, but such a situation should never have been allowed to develop." He says that "the mines are humane and enlightened in their treatment of African labor, but there are four things on which we insist who are not interested in cheap and plentiful copper, but in the growth of the African himself." They are: (1) Ample provision for the comfort and well-being of the miners and their families. (2) The worker must have a right to a fair share of the fruits of his labor, not necessarily on a basis of equality, but on a fairer basis than now prevails. (3) A man whatever his color has a right to dispose of his own labor freely. (4) The right of the African to develop. "Here is the acute danger to the African just now."

EDWARD SHILLITO.



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Ford Goes Whole Way with Union

Agrees to All Demands—Dutch Royalty Visit Church Conference—Bishop Wade Praises Conscription

(Correspondence from Michigan)

DETROIT, June 26.—The big news from this city is the settlement of the differences between the Ford Motor Co. and the United Automobile Workers of the C.I.O. And such a settlement! As one Detroiter put it, "Henry swallowed bait, hook, sinker, line, and the union label to boot." The news of the end of the long struggle shook up the motor city as nothing else has done, and had almost everybody guessing. Here are two statements of the man in the street, overheard by the writer: "Henry ran true to form by making the headlines with sensational news. He never does anything by halves!" And this: "Mr. Ford has put the C.I.O. and the government on the spot, and he's sitting pretty, as usual."

* * *

Royalty Attend Church Conference

Hope College at Holland, one of the best church schools in the middle west, celebrated its 75th anniversary and at the same time entertained the 135th annual meeting of the Reformed Church in America. The high point of the celebration was the visit of Princess Juliana of the Netherlands. She was given a degree of LL.D. by the college and a colorful reception at the home of President Winand Richards. Prince Bernhard joined Juliana, and Holland, Mich., had a royal holiday. Among the speakers were Toyohiko Kagawa, the famous Japanese evangelist, President Paul D. Moody of Middlebury College, Vt., and Rev. Edgar F. Romig. Prof. Simon Blocker, who teaches practical theology at Western Theological Seminary, Holland, succeeded Dr. Romig as president of the General Synod, and John Y. Broek, minister of Plainfield, N. J., was chosen vice-president. Reports made to the gathering showed that the church had in round numbers 164,000 members and had raised for all purposes during the year about $4,000,000. Seven hundred thousand dollars was raised for various benevolences and missions. The Board of Education reported that it was aiding 86 students for the ministry, financially helping three colleges and one academy, and directing the department of missionary education.

* * *

Bishop Wade Lauds Conscription

At the conference of the Detroit Methodist area, held in the Boulevard Temple Methodist Church in this city, Bishop Raymond J. Wade said: "Conscription is the greatest peace move we have made. . . . Last fall on that momentous day when the youth of this country started to register for military services, I sent a telegram to my only son, 'God bless you, Paul, as you register today for home and country and God and the world!' . . . You do not have to believe with me," said the bishop to the

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conference, "but I am telling you honestly what I think, and I will respect your right to think otherwise." The conference gave an ovation to Merton S. Rice of Detroit in recognition of his 28-year ministry in this city and his 47 years' service to the Methodist Church.

* * *

And So Forth

Jay Lumen Bush, son of Benjamin J. Bush, minister of the Westminister Presbyterian Church here, was ordained at a morning service of that church recently. Rev. Joseph A. Vance was in charge of the ordination service, Dr. Bush gave the charge to the minister, and Frederick H. Olert, minister of the First Presbyterian Church, gave the sermon.

On June 25, at Ann Arbor, the Rt. Rev. Herman Page, retired Episcopal bishop of Michigan and now provisional bishop of northern Michigan, and Mrs. Page, celebrated their golden wedding anniversary. Among the guests present were Mr. and Mrs. Henry Ford.

The local chapter of the International Society of Theta Phi, ministerial scholastic fraternity, is holding regular meetings and extending its membership.

Joseph Q. Mayne, director of religious education for the North Woodward Congregational Church for the last five years, has become the first full time secretary of the Detroit Round Table of Catholics, Jews and Protestants.

Governor Eugene Talmadge of Georgia spoke at both services of the Temple Baptist Church on June 22. The minister of this church is J. Frank Norris.

The Detroit vacation church schools have been opened in more than 150 churches, representing numerous denominations. Last year more than 17,000 children attended the vacation church school classes.

The Lutherans are about to dedicate another new church.

EDGAR DEWITT JONES.

Bonnell Returns From England

Declaring that he was unable to find "one vestige of hatred in the hearts of the English people toward their enemy," John Sutherland Bonnell, pastor of New York's Fifth Avenue Presbyterian Church, arrived in New York via clipper from London. He told newspapermen that the churches of England are "unquestionably ready to take part in the establishment of peace and are constantly discussing ways in which a new world order may be built." Dr. Bonnell left New York on May 10.

A.C.L.U. Protests Army Arrests

Protests against arrests without warrant of 19 civilians, including an attorney, by the United States army at the North American Aviation Company's plant was lodged by the Los Angeles committee of the American Civil Liberties Union.

Will Defend Strikers Against Draft

The national committee of the American Civil Liberties Union has offered legal assistance to any draftee affected by General Hershey's threat to use the conscription law to draft workers engaged in defense industry strikes.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Billy the Kid (MGM) Brian Donlevy, Ian Hunter, C. P. Martin, Robert Taylor	*Western.* Partly historical account of final exploits of notorious outlaw, culminating in his death.	Technicolor scenes of desert are beautifully photographed. Legend of Robin Hood bandit has been romanticized, with law upheld but with hero softened, treated with sympathy. *Interesting, but ethically confused.* M, Y
Caught in the Draft (Par.) Eddie Bracken, Bob Hope, D. Lamour, L. Overman	*Farce.* Gun-shy movie star, in love with colonel's daughter, finds self in army despite efforts at ruse. Blunders, but becomes hero.	Another in horde of comedies making training camp life just a field day for wisecracks. This one strains hard for most of its laughs. *Adolescent humor.* Y
Man Hunt (Fox) Joan Bennett, J. Carradine, W. Pidgeon, Geo. Sanders	*Melodrama.* Before the war, British big-game hunter stalks Hitler for a lark, is seized, tortured in effort to implicate his government. Escapes, is trailed by Gestapo in weird chase through England.	First part handled to bring out utmost in suspense, but final scenes tax credulity and are thus unconvincing. Familiar pattern of unmitigated nazi horror makes it *grim, harrowing.* M
Moon Over Miami (Fox) Don Ameche, Betty Grable, R. Cummings, C. Greenwood	*Musical.* Remake in technicolor of "Three Blind Mice," with girls staking inheritance on splurge in Miami to snare wealthy husbands.	Fantastic settings among palms and night clubs. Tunes pleasant, but unreal atmosphere, overemphasis on drinking and luxury, approval of unethical yet successful schemes render film *undesirable.*
They Dare Not Love (Col.) George Brent, Paul Lukas, Martha Scott	*Melodrama.* Austrian prince flees nazi coup, lives in ease until love for fellow exile leads him to offer self as hostage for other victims.	Perhaps in part because royal exiles no longer excite sympathy, story never quite comes alive. Final sequences, with extreme cruelty of Germans, seem mere devices to inspire hate. *Uninspiring.*
Wagons Roll at Night (War.) Eddie Albert, H. Bogart, Joan Leslie	*Melodrama.* Carnival owner plots to have maddened lion attack naïve young tamer who dares to seek hand of his convent-bred sister.	Some good performances, but because owner gains sympathy despite fact that he is morally inconsistent and his scheme horrible, whole becomes *unpalatable.*

BEST CURRENT FILMS

For Family: The Adventures of Chico, Andy Hardy's Private Secretary, Fantasia, The Great Commandment, The Great Dictator, Men of Boys' Town, Power and the Land, Sunny, There's Magic in Music.

For Mature Audience: Adam Had Four Sons, Blackout, Blood and Sand, Cheers for Miss Bishop, Citizen Kane, The Devil and Miss Jones, The Fight for Life, A Girl, a Guy and a Gob, Girl in the News, Meet John Doe, Missing Ten Days, Night Train, Penny Serenade, So Ends Our Night.

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